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THE receipts for August from donations were nearly \$7,000 in advance of those for the corresponding month a year ago, from legacies about \$16,200 less, a net decline of over \$9,000. The receipts from these sources for the twelve months were an advance over those of the previous year, from donations of \$66,542.04, from legacies of \$6,656.30; a total gain of \$73,198.34. For so favorable a report we have occasion to give thanks to God, while we plan for a much-needed and larger increase for the coming year.

WE refer our readers to the notice of the Annual Meeting of the Board, to be found on the last page of the cover. The friends at Pittsfield are anticipating a large meeting, and they are anxious to do everything in their power, according to the terms of the notice, to aid those who desire to attend. A missionary meeting of great interest and power is expected.

IT is with sorrow that we learn that Mr. George N. Dutton, whose name, as chairman of the Hospitality Committee, is affixed to the notice of the Annual Meeting of the Board at Pittsfield, has been suddenly called from earth. Mr. Dutton was for twenty-eight years a deacon of the First Church in Pittsfield, and was a faithful, devoted man, of wide influence and unblemished reputation. He was much interested in foreign missions, and his last work and thought were for this object. May the mantle of the good man fall on others!

ONE of the changes in our missionary work resulting from the recent excitements in Japan has been the reorganization of the school at Sendai. The school was established, as was well understood at the time, on a Christian basis, and it has been known as the "Christian School." But this name always means, among the Japanese, a theological seminary. Some of the trustees, though greatly desiring that the missionaries should be connected with the school, did not wish that it should be openly related to any particular religion. The native faculty is to remain the same, and the influence of the school will be only Christian, and two of the missionaries will, by urgent request, aid the native faculty another year. This puts the school in the same position as the one at Sapporo, in Hokkaido, where President Clark labored, which, though having no formal relation to religion, is yet universally known throughout the empire as a strong centre for Christian influence. We trust that this will continue to be the case with the school at Sendai.

WE rejoice to learn from France that there is a strong movement in progress which may lead the French Chamber of Deputies to reconsider its action in rejecting the "Brussels Agreement" in reference to the suppression of the traffic in slaves, liquor, and firearms in Africa. It will be remembered that this action of the Chambers was taken in view of certain paragraphs of the "Agreement" relating to the right of search of vessels. It is claimed by some that these paragraphs relate only to the vessels of those nations that had already assented to the right of search, of which number France was not one, in which case the ground of the objection urged in the Chambers would be removed. Some of the French papers, however, are urging that France, for its own honor, should admit this right of scrutiny. The Anti-Slavery Society of Paris and those who are associated with Cardinal Lavigèrie are using all their efforts with the deputies to secure a reversal of the action taken in June last, and it is strongly hoped that they will succeed. In the meantime the signatories at Brussels have agreed to extend the time for exchange of ratifications to February 2, 1892, this extension having been agreed upon in order to give time for a final determination on the part of the United States. There is no good reason why France and the United States should not assent to the plan, which was clearly devised in the interests of humanity. The scheme may not be all that could be desired, though some of the wisest and most philanthropic diplomatists of the Great Powers sat many weeks in deliberations seeking to perfect the scheme, but it is the best that can be secured. It is of the utmost folly to affirm that the Agreement was devised in the interests of any single nation or set of nations. If the slave and liquor traffics in Africa are ever to be suppressed, there must be some agreement between the nations, and if this Agreement fails there will be nothing to prevent the continuance and increase of these twin sources of corruption. One nation cannot enforce its legislation in its own domains unless it is supported by contiguous nations. The alternative, then, to the ratification of the Brussels Agreement is lawlessness in Africa. No technical objections should for a moment be urged against the ratification of this humanitarian measure, the failure of which will mean woe to Africa.

THE value of Christian schools in India is not understood by all the native Christians, much less by the pagan population. Yet some of them are finding out what these schools are worth by what they see with their own eyes. Miss Perkins, of Arrupukottai, in the Madura Mission, writes of indifference on the part of many, but gives the following extract from a letter of a Christian who had sent his daughter to the Arrupukottai Girls' Boarding School for three months. This man wrote: "When my daughter came home on leave, three months after her admission into the boarding school, I marveled greatly at her progress in civilization, cleanliness, and neatness. (1) She is always seen reading the Bible; (2) neatness in dress; (3) regularity in bathing and in combing her hair; (4) a fair knowledge of the Bible; (5) prompt obedience to her parents and superiors. On the whole all the village people wondered greatly at her progress and civilization. These are the advantages of three months in a boarding school!"

A CASE of grave violation of the treaty rights belonging to Americans in Turkey has recently occurred near Erzroom, which certainly calls for the intervention of our government, unless the act is speedily disowned and reparation made. Rev. Mr. Richardson, our missionary at Erzroom, went to Van in May last, having not only the usual permit to travel from the authorities but a special road paper (*bouyouroultou*) from the Governor-General, directing the subgovernors to protect him by armed escort. On his return from Van on the first of July, a fresh *bouyouroultou* was obtained from the Governor-General of Van, and, under government escort, Mr. Richardson reached Alashgerd, where he called on the *kamikam* (subgovernor) to present his respects and request a fresh escort to the next district. Instead of receiving what he asked for and what he was authorized to demand, he was placed under arrest, treated with great incivility, and his servant beaten without provocation. The *kamikam* sent an officer to the house of the pastor where Mr. Richardson's baggage was deposited and took all his books, documents, letters, and letter copy book, and sent them to Erzroom, where they were read by the officials. Mr. Richardson himself was sent to Erzroom as a prisoner, and his American passport, as well as all his Turkish road papers, taken from him. The private documents, though demanded, were not returned till after seventeen days, and at last reports, July 25, the Governor-General still refused the return of Mr. Richardson's American passport and the special road orders. This whole transaction is in clearest violation of treaty rights granted to American citizens in Turkey. Mr. Richardson had complied with every passport regulation, and his arrest and the seizure of his papers was an outrage which must not be allowed to pass unnoticed. It is to be expected that the American Minister at Constantinople will act with promptness and energy in the matter.

IT is with special pleasure that we are able to announce a most generous gift for the erection of a Theological Hall in connection with the Doshisha at Kyōto. A building for the use of the theological department has long been needed, and the graduates of the institution had hoped to raise among themselves the needed funds. But their wishes exceeded their means, and the project has languished. Just at this juncture Mrs. Byron W. Clarke, of Brooklyn, N. Y., sent to the Prudential Committee, and through it to the Trustees of the Doshisha, an offer of \$10,000 for the erection of the hall, to be built as a memorial of her son, Byron Stone-Clarke, a young man of Christian faith and of much promise, who died in January last. The offer has been most gratefully received by the friends in Japan, and one of them writes: "This most generous gift of Mrs. Clarke brings a peculiar joy to some of our hearts such as no other gift has ever done, since it comes to the Theological Department, which is the apple of our eye. It is something we have been wishing for and needing, but we little dreamed that the want would be supplied so soon and so generously. I only wish that the donor could realize the emotions started in our hearts by her gift." Would that other Christians in our land, to whom God has entrusted wealth, knew what opportunities there are for gifts like this of Mrs. Clarke, which will prove of lasting benefit at points which may become great centres of Christian influence in the world!

The London Times of August 21 contains an acknowledgment from Rev. Dr. Wright, of the British and Foreign Bible Society, of the receipt of two important inscriptions sent him by Rev. J. L. Barton, our missionary at Harpoot. One of them is a copy of the inscription, in the cuneiform character, taken by Mr. Barton from the Castle Rock of Patu (?), and the other is a pure Hittite inscription from Malatia, near Harpoot. Professor Sayce, of Oxford, has translated the first of these inscriptions, which contains names of the Hittites, King Menuas, and the cities Puterias and Van. Professor Sayce says of this: "The copy is of far greater value than I supposed. . . . It is very much more accurate and complete than Layard's." Some time before his death Rev. Henry Marden, of Marash, was able to secure several stones from the vicinity of Marash having Hittite inscriptions. For a long time it was impossible to secure permission to take them out of the country, but since Mr. Marden's death they have been brought to New York, and have recently been deposited in the Metropolitan Museum in that city. So far as we have learned, the inscriptions upon them have not yet been deciphered. The thanks of the directors of the museum have been forwarded to Mrs. Marden for the valuable gift.

ABOUT the time that the Pilgrims and Puritans were making their way to and establishing themselves in New England, the Manchus, on the northern border of China, were working their way southward to the conquest of the empire. In previous centuries these fierce nomads of the north had threatened the Chinese, but not until the year 1644 was the present Manchu dynasty, which now rules the Celestial Empire, established. Their conquest was most complete, as is witnessed by the fact that the conquerors compelled the Chinese to adopt the custom, which now is regarded by the world as the distinctive mark of the Chinese, but which was a Tartar custom, the wearing of the queue. So disagreeable was this order to shave the head and leave the queue that, Williams says, the order was resisted by many "who chose to lose their heads rather than to part with their hair." But the custom has now become universal, though Williams affirms that natives in the province of Fuhkien still wear the kerchief around their head to conceal the queue. Though during two centuries and a half the Manchus have governed China better than it was governed by the preceding dynasty, yet the Chinese have never been reconciled to Manchu rule. Many of them regard their emperor and his race as foreigners, and, should opportunity occur, they would gladly revolt against his authority.

THOSE who remember the difficulty with which permission was obtained from the Turkish authorities for the establishment of Robert College, "The Home" at Constantinople, and other educational institutions in Turkey will appreciate the significance of the words used by the official sent to represent the Minister of Public Instruction at the recent Commencement of the Girls' College. He publicly thanked the trustees and faculty for their labors in behalf of an important interest of the Turkish Empire, and declared that the government recognized the College as one of the institutions which is worthily fulfilling the object for which it was formed. These phrases were written and approved by the Minister before being read at the College.

MANY friends of Rev. J. T. Noyes, of the Madura Mission, will be interested in his efforts to erect a suitable church edifice at Kodi Kanal, the favorite health resort of the mission, on the Pulney Hills. Quite a large number from other missions, English and American, spend the hot months of the year at an elevation a thousand feet or more higher than the summit of Mount Washington. The cool, bracing air is just the tonic needed for those who have become exhausted by the long-continued heat of the plains. The social and religious life and Christian fellowship enjoyed here are hardly less valuable. To this end, a suitable church edifice has long been needed. The building occupied by the native church, poor at the best, and needing to be replaced by a better one to meet their wants, is wholly unsuitable for the missionary congregation. Year after year the mission has asked for the means to supplement what can be raised from private contribution. Mr. Noyes by personal effort and solicitation has raised Rs. 2,000—giving Rs. 500 himself—and asks for Rs. 1,000 more, to be sure of means adequate to complete such a building as all admit to be the great need of the place. At the present rate of exchange Rs. 1,000 are equivalent to \$355. Shall he call for this sum in vain? Who will respond?

ONCE in a while a traveler from China, who may have visited the foreign "Concession" at one or two cities and strolled along the streets under a guide, affirms that he has not seen any native Christians in China. Very likely he tells the truth, not because there are no Christians in China, but because he has not been where they are. But those who know China and who look for Christians there can find them. At a recent conference held at Hangkow, by missionaries of the London Society, there were present seventeen native preachers and deacons, representing different churches, of whom Dr. Griffiths John, as able and discriminating a man as can be found anywhere, says: "Of these seventeen men there is not one in whose Christian character we do not feel the utmost confidence; not one who does not command our love and esteem; not one of whom we are not justly proud. The days we have spent in close association and fellowship have only deepened our respect and affection for them." It would not be right to say that the 37,000 enrolled church members in China are all such men as Dr. John describes above, but they are at least average Christians. He who says there are no Christians in China is either densely ignorant or thoroughly mendacious.

THERE can be little question that those in moderate circumstances give more in proportion to their means than do the rich. A tithe of a narrow income may seem a small sum compared with a hundredth of a rich man's gains. Yet, as a matter of fact, the rich man can give his tithe with vastly less real self-denial than the poorer neighbor can give his. A certain business man is reported to have said, "Nothing required so much grace from God for me as to give a full tenth when I was making money very fast." The tenth of his rapid gains doubtless seemed to him a very large sum, larger than was required of him. Very likely he ought to have given two tenths, perhaps five tenths, and in so doing would not have given more, in the Lord's sight, than did another man whose bare tithe cost him much self-sacrifice.

Do Christians at home bear on their hearts as they should the trials to which our foreign missionaries are subjected in parting from their children? It is a trial inevitably connected with this branch of Christian work that, for eight or ten or twelve years of a most important part in the life of their children, foreign missionaries not only cannot see them, but, what is of far greater importance often, they cannot direct their social, intellectual, and religious development. It is often impossible for them to make such arrangements as they desire to for the care of their dear ones. And in the trial which they undergo they can only be supported by the promises of a covenant-keeping God. One of our missionaries, in writing, not to these Rooms, but to a personal friend on this matter, says most touchingly: "This leaving children is the one heart-breaking thing the foreign missionary has to look forward to or to experience. There are a variety of trials, but in this our trials are combined in one crushing mass. We need special grace for our day. I hardly dare look into the future yet. The shadow of that cross *will* project itself now and then, and I stand back appalled. I cannot yet trust myself to look it squarely in the face. If I could not speak the Japanese language, did not understand Japanese nature, modes of thought, customs, etc., I should feel easy, seek a pastorate, and settle down in America. But the work and its needs pull me hard from the other side." Let these missionary parents and their children be remembered tenderly by the friends of missions.

AN interesting item comes to us from Japan that the Rev. Dr. Verbeck, of the Mission of the Reformed Church of America, who has been thirty years in Japan, has, to all practical purposes, become a Japanese citizen. His case was somewhat peculiar, he having lost his Dutch nationality by non-residence and not living in America long enough to become a naturalized citizen. The laws of Japan do not yet recognize the possibility of the naturalization of a foreigner, but the officials, in response to Dr. Verbeck's application, expressed their desire to extend every possible indulgence to one whom they esteem so much, and granted him a special certificate, valid for the space of one year, according to which Dr. and Mrs. Verbeck, with their five sons and two daughters, are entitled to travel and reside anywhere in Japanese territory, and come fully under Japanese laws, like other citizens of the empire. The Minister of Foreign Affairs, in giving this certificate to Dr. Verbeck, refers to the high regard entertained for him and assures him that this certificate will be renewed year by year.

It is not often that a Chinese official wins the cordial regard of the people whom he rules, but we find in *The Chinese Recorder* an account of a magistrate of Shanghai, who was retiring to his native province, in whose honor, not only the people of Shanghai, but the farmers and countrymen of suburban villages turned out in crowds to bid him farewell. Tables with viands were prepared in every street and incense was burned at every doorway. It took the magistrate all the afternoon to walk the mile from his *yamen* to the jetty, where he was to take his departure, for he was obliged to stop at every table to take a parting cup. When on the boat the people refused to cast off the rope till the magistrate took off his boots and left them as a token of remembrance.

A BRIEF notice is given in *Central Africa*, the organ of the Universities' Mission, of Susi, the faithful servant of Dr. Livingstone, who died at Zanzibar, May 5. At the time of his death, Susi was probably a little over sixty years of age. It will be remembered that Susi and Chuma were the two Africans who endured hardness with Dr. Livingstone in his later journeys, and it was owing to their faithfulness that we have his last journals and the record of his remarkable discoveries just prior to his death. With a loyalty and firmness of purpose that are beyond all praise, they followed him so long as he lived, and on his death they laid their plans, which, after months of dangerous toil, they were able to complete, for delivering the body of their beloved master to his English friends that it might be buried in his native land. Susi was baptized in 1886, and of late years has been very serviceable to Bishop Smythies at Zanzibar. The names of Susi and Chuma ought ever to be enrolled among the heroes of Africa.

INSTRUCTION in the matter of Christian giving is greatly needed in many of our congregations. Not that regular contributions are neglected or that special appeals are not often made. The requests for generous offerings may be reiterated, but there is too little careful and systematic *instruction* in regard to the principles which should actuate Christians in this matter. There is no grace that needs for its culture more careful and persistent instruction than this grace of giving. It is not enough to depend upon touching appeals. Christians should be led to give, not because of some spirited address or by some pitiable tale of need. The whole subject should be placed on broader and higher ground. Christians should give from principle and by system. Questions as to why, and when, and how offerings should be made for Christ should be often discussed from the pulpit, and this, not merely when a collection is to be taken, but as a part of the Christian training which every pastor should seek to impart to his people. A resolution, passed by the late General Assembly of the Presbyterian Church, is in point, which directs that every minister be charged "to instruct his congregation in the grace and duty of liberality for Christ's sake, and in scriptural principles of giving; to keep them informed as to the work and needs of our boards, adopting as his purpose an offering from every member for every board."

A LARGE number of the women of India have addressed a letter to the Christian women of England urging them to use their influence for the enactment of laws checking the use of opium in India. They say in their letter: "We have heard on undoubted authority that the sale of opium is conducted under the strictest restriction possible throughout Great Britain, and is only permitted to be sold by licensed chemists in good standing, and in small quantities. But here in India it is placed within the reach of all without any restrictions to speak of; even the commonest women have access to it at all times! Why is this? Can it be that our souls are reckoned without any value in your country? There is nothing in the Book to indicate this. Why should there then be any line of distinction?" It is impressive to note that these women of India, in addressing their sisters in England, appeal to the Bible. Would that Christendom paid that deference to what is "in the Book" that dwellers in pagan lands expect!

WORD comes from Constantinople, under date of July 22, announcing the issue from the press of the first pocket edition of the Bulgarian Bible, to sell at from thirty to sixty-five cents, according to style. An eager reception is anticipated for it.

A FEW copies of the "Records of the Missionary Conference" of Shanghai, held in 1890, can be obtained of C. N. Chapin, Room No. 14 Congregational House, at \$3.50 per copy, or by mail, \$3.75.

UNDER the direction of the Calcutta Missionary Conference materials are now being collected for issuing statistical tables of Protestant missions in India in 1891. The tables will embrace missions, not only in India, but also in Burma and Ceylon. It is nearly, or quite, ten years since the previous issue of similar tables, and the new publication will have great value. The price, including postage, will be two rupees eight annas per copy, equal to three shillings sixpence, or eighty-seven and one-half cents of our money. Orders may be sent to The Baptist Mission Press, 41 Lower Circular Road, Calcutta.

THE British Anti-Slavery Society is protesting strongly against the practice of hiring slaves of their owners at Zanzibar, for service in the interior of Africa. Mr. H. H. Johnston, Her Majesty's Commissioner, has been proposing to take a large body of slaves thus engaged at Zanzibar to the Shiré Highlands. Such employment has greatly stimulated the importation of slaves at Zanzibar, making the holding of them profitable to their masters. The Anti-Slavery Society properly affirms that it would be the greatest inconsistency to have this Commissioner present himself before the Arab slave-trading chiefs of Lake Nyasa, to remonstrate against their traffic, while he has in his retinue some of the very men whom these slave-traders have sold to the rich men of Zanzibar.

THE last annual report of the Bombay Branch of the Christian Vernacular Education Society for India, a noble organization whose object is to train Christian teachers, alludes especially to the Training Institution at Bombay, which has had 71 students, besides 165 in model or branch schools. These schools are doing most excellent work and are greatly helpful to our own mission in this section of India. This report contains some interesting facts bearing upon mission work in the Empire. It says that "at the last census there were 561,460 cities, towns, and villages in British India. Of these only 149 were cities and towns with 20,000 inhabitants and upwards, and aggregating nine and a fourth millions of people, or less than five per cent. of the whole population. About ninety-five per cent. of the people of India live in the rural districts, mainly in villages containing less than 1,000 inhabitants. India is a country of villages and hamlets. The people are very poor; nearly 99 out of every 100 belong to the laboring classes, the great majority of whom are engaged in agriculture. To reach the people of India we must go to them in their own rural towns and villages; and our methods, whether of education or of evangelization, should be of the simplest description, and suited to their humble circumstances. India will not be Christian till the people of these immense rural regions have the gospel. 'The real old India is in the villages; and India will be won for Christ when its villages are won.'"

SKETCH OF MARSOVAN STATION, WESTERN TURKEY.

BY REV. GEORGE F. HERRICK, D.D., OF MARSOVAN.

THE city of Marsovan — ancient Phasimon — is situated in the province of Sivas — Sebastia — on the western border of the Sooloo Plain and a little above its level. It is sixty miles southwest from its seaport town of Samsoun, with which it is now connected by a carriage road, and twenty-five miles northwest from the city of Amasia, once the seat of the Mithridatic dynasty of kings. It is close to the southern border of ancient Pontus, and 2,600 feet above sea level. It has a good climate, cooled in summer by winds from the Black Sea, the thermometer seldom indicating lower than twenty degrees Fahrenheit in winter, ranging, much of the time, about freezing point. The city is surrounded by extensive vineyards, and grain grows on the plain. The vineyards are full of fruit and walnut trees. The chief industry of the city is the weaving, in primitive hand-loom, of a parti-colored cotton fabric.

Marsovan, as a missionary station, extends along the Black Sea coast some 360 miles, and back southward about 120. The population of the region is estimated at 355,000, of whom some 70,000 are Greeks and 35,000 Armenians. The remainder are Moslems. This station was occupied for the first time in June, 1852, — although it had been previously visited by Rev. P. O. Powers, and by Rev. E. E. Bliss and Rev. Joseph W. Sutphen and their wives. Mr. Sutphen died here in October of the same year. A church of ten members was organized in May, 1853, Dr. Farnsworth, of Cesarea, being at that time here on his way to his field. Dr. Bliss removed to Constantinople in 1856, and in 1860 Rev. and Mrs. J. Y. Leonard were designated to Marsovan and were alone at the station till 1863, when it was made the educational centre of the mission, and Rev. and Mrs. E. M. Dodd, from Smyrna, and Rev. and Mrs. J. F. Smith, with Miss Fritcher, newly from America, were located here.

In the meantime three out-stations were occupied in 1862, and two more in 1863, namely, Amasia, Samsoun, Avkat, Hadjikeuy, and Vizir Keopreu. The other out-stations have been occupied in the following order: namely, Charshambah, in 1865; Unieh, in 1866; Chorum, in 1867; the Kapoo Kaya villages, in 1869; Herek, in 1873; Zille, in 1876; Gumush and Azabagh, in 1878; Bafra and Kastamouni, in 1880; Dere Keuy, in 1884; Ooloo Punar, in 1885, and Alacham and Fatsa, in 1886. Of the twenty places eight are cities, one being the capital of the province of Kastamouni, six are towns, and the rest are villages. With two exceptions the places are at least twelve miles from each other, generally much more distant, and but two are nearer than twenty-five miles, or a day's journey, from Marsovan. The more distant places are five days' journey.

The work began in Marsovan itself, and in every out-station, under bitter, and in many cases prolonged, persecution. No possible degree of brevity short of that of figures will suffice to give, within the limits assigned us, even a hint of the opening and progress and promise of the evangelistic work. The reader is requested to look well *between the lines* of the following sets of figures that are

meant to give *glimpses* of the work at six points of time, separated by intervals of five years each :—

MARSOVAN STATION FIELD.

PROTESTANTS IN	CHURCH MEMBERS IN	PAID BY THE PEOPLE FOR CHURCH, EDUCATION, AND BENEVOLENCE IN
1865 272	1865 33	1865 \$62.92
1870 767	1870 119	1870 622.86
1875 1,357	1875 207	1875 583.55†
1880 1,494	1880 359	1880 1,718.20
1885 2,012	1885 499	1885 2,215.40
1890 3,025	1890 792*	1890 5,508.80

* Five churches.

† One of the *famine* years.

Mr. Dodd died at Marsovan in 1865. Rev. and Mrs. C. C. Tracy joined the station in 1867. Mr. and Mrs. Herrick were transferred from Constantinople in 1870. During Mr. Herrick's engagement on Bible translation work, 1873-78, Dr. Schneider, and on the failure of his health, Rev. and Mrs. Edward Riggs, from Sivas, were transferred to Marsovan. In 1878 Mr. Riggs was sent to Athens to prepare for work in the use of the Greek language, returning in 1880. Mr. Herrick resumed his old work in 1879. Mrs. Smith died in March, 1880, and Mr. Smith was absent from March, 1881, till June, 1884. He was married to Miss Sarah E. Sears in 1885. In 1880 Mr. and Mrs. Leonard went to the United States, hoping in due time to return, in which hope they have been disappointed. Rev. and Mrs. George E. White joined the station in November, 1890.

Both the Mission Theological Seminary and the Mission Girls' Boarding School were opened at Marsovan in 1865. The first class, of eight members, was graduated from the Seminary in 1868, and the whole number of graduates is ninety-three. In 1879 the Girls' School became the school of the station only, similar schools having been opened at the several stations. The number of pupils has risen to nearly three times as many as the school contained when it was the school of the whole mission. Miss Fritcher still holds her place, having had associated with her, for longer or shorter periods, Miss Flavia Bliss (now Mrs. Garner, of Connecticut), Miss Fannie E. Washburn, Miss Mary P. Wright, Miss Jane C. Smith, and Miss Bertha Smith, the latter two now connected with the school. Miss Anna Filician has been connected with the school from the beginning. The course of study has been much raised, and both English and music are now prominent features.

The course of study in the Theological Seminary — two years of preliminary, and two of strictly theological, instruction — was raised in 1878 by requiring more preparation for admission, given in station class; and in 1881 a high school was started in a modest way, into which the station class was merged, and which undertook the work of the first two, or scientific, years of the seminary course, and the theological course was extended to three years. The high school

became Anatolia College in September, 1886, and the first college class, of five members, was graduated in July, 1887. The whole number of those who have graduated from the College is thirty-nine. The number of pupils enrolled the past year in 124. The work of the establishment, administration, and a considerable proportion of the instruction of the College has been assumed by the missionaries (who did not previously regard themselves as idle), because the exigencies of the whole evangelical work, confronted by both Jesuitism and infidelity, in addition to venerable and entrenched ignorance and superstition, would brook no delay in seizing the helm of educational work among newly awakened races, in a region twice the size of New England, extending from the Black Sea to the Taurus Mountains, and from the Mediterranean to the Euphrates.

The missionaries are supported by a corps of seven native instructors, soon to be increased by a gentleman now studying in Athens and in the United States. The College is the chief feeder of the Theological Seminary, whose course of study has again just been raised and its faculty enlarged. The College sustains a relation to the Missionary Board and its work more intimate than that of any other college in Turkey. Its affliction is that of the *res angustæ domi*, inasmuch as it receives but a small and limited grant from the Board, and its total endowment fund, as yet, is under \$20,000. A year has been added to the college preparatory course, taking effect September, 1891. For those who take the theological course, the three courses cover a period of ten years.

THE DISTURBANCES IN CHINA.

WHILE we are not among those who anticipate the outbreak of a revolution in China, it is evident that affairs in that empire are in a critical condition. Our own mission stations, with the exception of one which will be noted below, have not been the scene of any special excitement. But it is certain that in several provinces, notably in Hunan and along the Yang-tse River, there is great excitement among the people. Various causes are assigned for the unrest. There is doubtless a great deal of antipathy to the present Manchu dynasty. Within the past summer the government has proposed, in the interests of economy, not only to reduce the army, but to reduce the allowances made to the soldiers. Some of the secret organizations, notably the *Kolao Hui*, have become so strong that they have threatened rebellion, and have manifested special hostility toward foreigners. They have denounced the Christians in most scurrilous language. While it is a question whether the antipathy of the Chinese has been directed against the *religion* of the foreigners, it is very certain that Christianity has of late been widely advertised throughout the empire.

It will be noticed that in the accounts of attacks upon missionaries the Roman Catholics have had special prominence. One reason for this is that certain customs prevailing among the Roman Catholics bring them into difficulty with the Chinese. The article in their creed which places such emphasis on the external rite of baptism leads the Roman Catholics to administer this rite to as

many as possible without special scrutiny into the motive of the applicant. It is well known that the Chinese are much given to litigation, and in their quarrels they seek every possible aid, especially governmental aid. Inasmuch as Catholic ecclesiastics espouse the side of their converts and have much influence with the officials, their aid is greatly desired. It is easy to see, therefore, that a strong worldly motive exists, leading those who are at feud with their neighbors to attach themselves to the Romanists. They thus come to have an unusual proportion of the quarrelsome class. This is one reason given why the converts of the Roman Catholics are unpopular among their own people. Another prominent cause for suspicion on the part of the Chinese arises from the well-known custom of the Roman Catholics in establishing foundling hospitals as recruiting grounds. Many of these hospitals, or orphanages, are filled with children who are picked up in the streets for the purpose of training them as Christians. It was to be expected that among this class of poor and neglected children large numbers would die shortly after their reception into the hospitals. The Chinese, unmindful of this fact that a large percentage of deaths is to be expected, are led to believe the slander that the Christians secure these children for the purpose of killing them and using their eyes and hearts for the manufacture of medicine. Many of our missionaries inform us that this notion as to the killing of children is widely prevalent among the Chinese. Books and tracts are extensively circulated repeating this slander. *The North China Daily News* of June 16 reports that a deputy officer, who was examined before his superiors on the charge of opening eighty coffins in a Christian cemetery, excused himself by saying that he had opened only seventy-eight, and that he had done this for the sake of the Christians, in order to prove to the people that there were not 1,000 coffins there. It will probably be impossible to lead the mass of the people to discriminate between the Roman Catholic and Protestant missionaries, and both parties will have to bear the consequences of the prevailing impressions in regard to Christians.

In referring to the fact that sin and superstition have robbed the Chinese of the ability to judge between the true and the false, Mr. Walker, of Shao-wu, writes us that though he has been in China for nearly fifteen years, "yet to this day I cannot pick a flower or look at a wild bit of scenery, or any natural curiosity, but that forthwith some one suspects me of having spied out some hidden treasure. In fact, they often seem more ready to believe the false than the true, because it harmonizes better with the errors which they already accept."

Allusion was made in our last number to the decree, issued by the emperor on the thirteenth of June last, for the repression and punishment of the rioters at Wuhu and other places on the Yang-tse River. The decree is notable not merely for the fact that it recognizes that by the treaties and imperial decrees the several nations are at liberty to promulgate their religions, but it also gives a positive commendation to Christianity. The document is so important in itself, and it incidentally conveys so much information in regard to public affairs, that we are minded to give it entire: —

The Tsung-li Yamén has memorialized us on the disturbances occurring in the various provinces against (foreign) religious orders and requested us to order the

governors-general and governors to take immediate measures for their suppression, etc. The memorialists stated that in the fourth moon the churches in Wuhu, in the province of Anhui, were burned down by evil-disposed persons, and the churches in Tanyang (Kiangsu) and in Wusueh (Hupeh) were successively destroyed, and it was urged that the leaders should be discovered and captured and stringent preventive means should be taken, etc. That the several nations are at liberty to promulgate their religions (in China) is set forth in the treaties, and Imperial Decrees have been granted, instructing the various provinces to give protection at all times. Many years have passed by and the Chinese and foreigners have lived on friendly terms. How is it that lately churches have been burned and destroyed almost simultaneously? It is certainly strange and astounding. It is only too obvious that there must be among the evil-doers some notoriously desperate characters, who secretly plan, dupe, spread rumors, and mislead the minds of the people with the expectation that an opportunity may occur for plunder. Even the peaceful and good people have been misguided by, and forced to join, these rogues, to aid in creating more momentous results. Unless severe measures are devised to punish and suppress (these malefactors) how are the laws to be upheld and how is the country to enjoy quiet? Let the governors-general and governors of Liang-kiang, Hukuang, Kiangsu, Anhui, and Hupeh at once command the civil and military officials to discover, capture, try, convict, and execute the leaders of the riots, as a warning to others for the future. The religion of the western countries simply admonishes people to become virtuous, and the native converts are Chinese subjects under the jurisdiction of the local officials. The religions and peoples ought to exist peaceably side by side. The risings (against religious orders), no doubt, took origin from the discontented class, who fabricate groundless rumors and create disturbance under false pretexts. Such cunning people are to be found in every place. Let the Tartar generals, governors-general, and governors proclaim and notify the people never to listen lightly to floating rumors and recklessly cause troubles. Any writers of anonymous placards, manufacturing rumors to mislead the people, are to be apprehended and severely punished. The local officials must at all times devise measures for the protection of the lives and properties of the merchants and missionaries of the several nations, and must not permit criminals to harass and injure them: In case their precautions are not effectual and disturbances occur, let the high authorities report the exact state of the case and have such officials cashiered. Let the various cases (of riot against foreign churches) in the different provinces still pending settlement be promptly arranged by the Tartar generals, governors-general, and governors, who are not to allow the subordinate officials to delay and procrastinate through fear of difficulties. Let this decree be known to all. Respect this!

We had hoped that the disturbances would not reach our missions in Southern China, but a letter received from Rev. L. P. Peet, dated Foochow, August 10, shows that though there has been no outbreak in that city yet the condition of affairs is not reassuring. We give a portion of Mr. Peet's letter:—

The anti-foreign and anti-Christian feeling, which has been so rampant in the region of the Yang-tse, has finally made itself manifest here in this city. The first note of alarm was sounded by the viceroy and other high officials, who sent word to the consuls of the port about a week ago to the effect that there were 2,000 discharged Hunan soldiers, members of the Kolao Society, now in the city, and that the streets had been placarded with the most blasphemous and inflammatory posters. These placards, while denouncing the doctrine of Jesus as being most vicious, called on all Buddhists and Taoists to rise and drive out the foreigners and tear down their buildings and churches, and some went so far even as to designate our chapel and buildings

in the city. The Chinese officials, in addition to communicating this intelligence, advised the consuls to make all preparations to defend themselves and the foreign community, as trouble was feared. Great anxiety was exhibited on the part of the native authorities to preserve order, and a guard of one hundred soldiers was placed over our city property and another guard was stationed at Ponasang, while two or three other squads were stationed at different places from which they could easily go to the defence of the foreign community, should occasion require.

The consuls, in view of this alarming state of affairs, called a meeting of the foreign community, at which an organization was formed, arms distributed, and a course of action decided upon, should an attack on foreigners take place. In the meantime cablegrams were sent to the American, English, and French admirals, and within a week these three nations were each represented at this port by a gunboat. Rumors — by no means of a soothing nature — were flying hither and thither. One method for exciting riot, adopted by the rebels, — for that they are in spirit, — was to start the report that the chapels and foreign houses in the Settlement had all been destroyed, thinking that vagabonds would thus be encouraged to go on with the work of destruction in the city. The same report would be started in the Settlement with regard to the city houses, with the hope that the settlement houses would meet a like fate.

It is now more than a week since the excitement commenced and no force has been resorted to by the rioters. The French consul has, indeed, been insulted in the streets and his wife has had mud thrown at her, but we could expect this almost any day. It is possible the presence of foreign gunboats has nipped in the bud what might have resulted disastrously. Although the dangerous elements have not yet been removed, still a feeling of assurance that the crisis has passed seems to be taking hold of the public mind. Great credit is due the consuls for their promptness of action. Can we not hope that the prominence into which the gospel of Jesus has thus been brought may result in good rather than evil? Pray for us!

This last exhortation is certainly in point. While we have now no special anxieties, a change may occur on any day, even before these lines are read. Where there is so much inflammable material, a spark may kindle a conflagration. We may well remember that our brethren in China and the work of Christ in that empire are safe only in the hands of Him who rules over all.

THE NEW ENCYCLOPÆDIA OF MISSIONS.¹

THIS work, the full title of which is given below, is of such importance and value in connection with missions as to call for notice in this part of our magazine rather than in the pages usually devoted to bibliography. Announcement was made two or three years ago that this encyclopædia was in course of preparation, and the missionary public has been ready to welcome it cordially. Such a publication has been greatly needed, for the work of missions is so broad, it touches so many lands and languages and peoples, it is so closely connected with the recent history of the Church of Christ and bears such vital relations to its present and future prosperity, that nothing less than an extensive encyclopædia

¹ *The Encyclopædia of Missions, Descriptive, Historical, Biographical, Statistical. With a full assortment of maps, a complete bibliography, and lists of Bible versions, Missionary Societies, Mission Stations, and a general index.* Two Volumes. Edited by Rev. Edwin Munsell Bliss. Published by Funk & Wagnalls: New York, London, Toronto.

could treat, even briefly, the various topics relating to missions upon which intelligent Christians desire information. Thirty-five years ago the second edition of Newcomb's Encyclopædia was issued, and, valuable as that was, it is now not only out of print, but altogether out of date. What has transpired in the missionary world since Newcomb's volume came from the press may well be regarded as of equal importance with all that preceded it since Carey preached his missionary sermon, ninety-nine years ago. A new and enlarged encyclopædia was therefore demanded, and the work before us worthily supplies the need.

We have here two ponderous volumes, together making 1,340 large octavo pages, well printed on heavy paper, with twenty-six maps in colors. The preparation of these volumes must have cost an immense amount of labor and patience, and we most heartily congratulate the editor, Mr. Bliss, on the completion of his task. Though from his missionary antecedents and his great interest in the work, it was doubtless to him a labor of love, it was none the less a labor. Of course he had able assistants, and a list of contributors is given, embracing many names well known in the Christian world. We wish that, as in some other encyclopædias, the *Britannica*, for example, the names or initials of the writers had been affixed to the special articles. This would have relieved the editor from some personal responsibility, and in many cases would have given added value to the articles.

In regard to such a book of reference as this, time and repeated use must test its exact value. But so far as we have observed, its topics are well chosen, and are treated with sufficient and yet not too great amplitude. The sketches of missionary societies, for instance, present the salient points in a condensed form. The same is true of the histories of countries and of the accounts of ethnic religions. As showing the amount of space allotted to different topics, we note the following facts: Among the sketches of missionary societies the American Baptist Missionary Union has 15 pages; the American Board, 17 pages; the English Church Missionary Society, 14 pages; the China Inland Mission, 4 pages. Buddhism is treated in 8 pages; Hinduism in 7 pages; Confucianism in 5 pages. Eight pages are devoted to India, 25 to China, 10 to Armenia. In biography, Livingstone's story occupies 2 pages, while Carey, Morrison, Duff, Judson, Schauffler, and Eli Smith have each 1 page.

Among the notable features of the encyclopædia which will impress even the cursory reader are the excellent maps and the appendices. The first of these appendices is a bibliography of foreign missions, compiled by Rev. Samuel M. Jackson, whose draft of a bibliography was published with the Proceedings of the London Missionary Conference of 1888. This enlarged list of books, whose mere titles fill eighty-six pages, is a most impressive illustration of the wide reach of modern missions. Aside from the statements in the body of the encyclopædia as to Bible versions, there is a valuable appendix by Dr. R. N. Cust, of England, the well-known expert on this subject, giving tables as to the 269 versions of the Scriptures which have been issued. Another appendix gives the foreign missionary societies of the world, and another still, a gazetteer of all missionary stations with references not only to the text in the two volumes, but to the sections of the particular maps on which places are to be found. The

statistical tables are full, and are arranged (1) by societies, giving their work in each country, and (2) by countries, giving the work of each society. Most of these statistics are brought down to the reports of the several societies of 1890, which means, ordinarily, the reports of the missions of the preceding year. The second volume closes with an admirable index, by which any item contained in the encyclopædia can be readily found.

The editor refers in many places to the fact that in a work of such magnitude errors must be expected. It would indeed be a miracle if there were no errors or omissions. A few of these we have already discovered, most of them in the bibliographical appendix. The more we examine the work the more we are pleased with it. It is a great advance every way upon anything of the kind that has yet appeared. It will be an invaluable aid to the student of missions, and this means, or should mean, not only every minister of the gospel, but every intelligent and devout Christian.

RUSSIA AND GOSPEL WORK IN THE CAUCASUS.

BY REV. WILLIAM N. CHAMBERS, OF ERZROOM, TURKEY.

BECAUSE of the agitations of the last few years it may appear strange to some to speak of tolerance of any kind in any part of the Czar's dominions. The terrible evils of the "exile system," brought so prominently before the mind of the public by the articles and lectures of Mr. Kennan; the rigorous action of the government in dealing with the German Lutherans in the Baltic provinces; and more recently the enforcement of the anti-Semitic laws and the consequent extreme suffering of the Jews in all parts of Russia, are things that no enlightened government should permit within her borders. Every right-minded man cannot do otherwise than condemn and deplore them. They have developed in the public mind an impression anything but favorable to Russia. To these might be added other facts illustrative of the same spirit: for example, the absolute interdiction of withdrawal from the Orthodox Russian Church; the punishment of dissent; the refusal of the privilege of residence, or even entrance into the country by foreign clergymen, except under the most burdensome conditions; and consequently, the impossibility of gospel missionaries, as such, residing in the country. All these go to show a spirit of the greatest exclusiveness and of the most rigid intolerance in some things unworthy of a great nation, and most deeply to be deplored.

Notwithstanding all this, it cannot be denied that there are influences at work calculated to materially modify Russian sentiment and greatly assist in bringing about the righting of the evils complained of, and that more effectually than by the affording of asylum to the exiled or the passing of condemnatory resolutions at indignation meetings. These latter methods may have their legitimate place, but the former should not be overlooked or forgotten by those having at heart the best interests of the peoples involved.

I would call attention to a few of such influences, the workings of which have come under my own observation in the Caucasus.

I. The work of the Bible societies. It does not affect the question that the American Bible Society is rigidly excluded from Russia, or that the government would like to curtail or entirely withdraw the privileges granted to the British and Foreign Bible Society. The fact remains that the Bible, in the various languages spoken, is extensively distributed in the country, with the approbation of the Holy Synod. A Russian Bible Society itself is working to the same end. The fact of the Bible in the hands of the people, enjoined to be read and interpreted in the churches, cannot be discounted as to its influence in the removal of evils existing in the empire.

II. In 1821 the Emperor Alexander I granted to certain German missionaries of the Basle Society permission to work amongst the Mohammedans of the Caucasus. They settled in the city of Shushi. After fifteen years' residence and work they were expelled by ukase of Nicholas I, on the technicality of having undertaken work amongst the Armenians as well as amongst the Mohammedans. They left the country without seeing any sign of the fruit of their labors. But the result of the seed sown there is seen in fairly strong evangelical communities in various places just south of the Caucasus Mountains. For the last six years, to make special mention of one place, the community of Shushi have enjoyed the protection of the government in the exercising of the privileges offered by law to the "sects." The community came into prominence within the last decade. When it began to show growth and vigor, persecution became correspondingly vigorous and threatened its destruction. The little band applied to the government for protection, which was granted. And after a hard-fought battle with its persecutors it now enjoys the privileges mentioned above, together with representation on the city council board.

III. Before the last Russo-Turkish war a Protestant school was in successful operation in the city of Kars. After the cession of that city to Russia the teacher and leading men of the little knot of evangelical people there applied for and obtained permission to continue on the same basis as before. This school was recognized and protected as such, until it was closed because of the inability of the people to support it—not at all on the ground of governmental intolerance. The regular Sunday services were continued under the same permission. This Protestant school took its place amongst the other legally recognized community schools of the city. About eight years ago this Protestant community of Kars, suffering petty persecution at the hands of neighbors, conceived the idea of emigrating from the city and occupying land left vacant in the Kars district by the exodus of Moslems. They petitioned the government for the permission and the assignment of village land in that district. A little company of evangelicals in the city of Alexandropol, which had been violently persecuted, heard of this, and followed the example thus set. The idea spread till petitions had been received from eight or ten different places from little knots of people who had become evangelical, and who had been suffering persecution. As these petitions came from so many places, acting independently, from those calling themselves Evangelical Armenians, it was suggested to them that they should unite in one petition. This was done, with the result that the village of Kara Kala was founded and settled by about sixty families of Protestants.

The place is entered in the government records as "the Protestant village of Kara Kala." The people are protected in the enjoyment of all rights and privileges, both civil and religious, accorded to any village community; the only difference being in the restrictions imposed on all "sects," which restriction does not interfere very materially with liberty of conscience.

IV. There is another community of Evangelical Armenians in the province of Erivan, which has an interesting history and is enjoying considerable liberty, though not recognized by government in the same way as that of Kara Kala. That community has some efficient men in its ranks, and is strong and influential, exerting a decided influence for truth. At heavy expense they secured the establishment of a good school under the lead of a most efficient man. That school has a permit from the government. The school law is very strict, prescribing minute particulars in reference to school-building, course of study, and number of scholars. In order to comply with the requirements the people are struggling with a heavy financial burden.

V. Besides these there are other communities or "sects" of other nationalities, such as the Molokans. Some of these have been banished from other parts of Russia for the crime of nonconformity, but nevertheless they have enjoyed large liberty in the practice of their peculiar religious rites and ceremonies in their place of exile. They have the open Bible, and examine it carefully. It may be that they "wrest" it, yet their very existence demonstrates that there are large and flourishing communities enjoying the right of private interpretation of Scripture.

Now these are facts. These movements have become more or less rooted in that part of the country, and are exerting a strong and steady influence. The fostering of them wherever found is of greater moment in gaining the end evangelical Christians have in view than are petitions, protests, or offering asylum for the exile. There is danger of losing much that has been gained for the lack of moral and material support.

William Tyndale might have spent his life deploring the state of England and condemning the government for his exile. He might have spent the best part of his strength in venting his righteous indignation against the prevalent evils. Had he done so, however, the Bible would long have remained a sealed book, and England would long have continued to be as intolerant and iron-handed as Russia is to-day. Undoubtedly Tyndale's "blood boiled with indignation" often, but he got his translation ready all the same, and thereby secured the change he had in contemplation. It was enough for him that he could find purchasers and readers of the Book.

For those who have at heart the moral and spiritual elevation of the world the proper course is not to dwell on the evil side and expend strength merely in the condemnation of those things which are deplorable. It is more to the point to accept the situation as it is, take note of the elements at work calculated to remedy these evils, and foster them that they may grow strong enough to effect a reformation.

The communities referred to above afford most desirable opportunity for the bestowal of active sympathy and financial aid, and the need is most pressing.

Is it not strange, considering all the interest aroused concerning Russia and the expression of indignation concerning the evils existing there, that the British and Foreign Bible Society, which has done and is doing so much to accomplish the very end desired, closes its financial year heavily in debt?

If these influences, wherever found, were properly sustained by Christian people, might we not hope that mighty Russia, with its vast territory and population, would see the worth of these evangelical institutions and would thus be moved by a better sentiment. It is the dissemination of the true spirit of Christianity that will cause the prevalence of that "righteousness which exalteth a nation."

EDUCATION AT HARPOOT, EASTERN TURKEY.

BY REV. H. N. BARNUM, D.D., OF HARPOOT.

WE are in harmony with the civilized world in the matter of college commencements. The Euphrates College, after several days of public examination, closed the college year July 2, with essays by the graduates. The College has become firmly rooted, and it is having a steady growth in character and influence. In its different departments it is giving an education thoroughly Christian, in which the Bible is a daily textbook, to large numbers of both sexes. Its influence is very apparent, not only upon its own students but upon the whole community, by giving an impulse to education and improving its quality.

The Turkish government has published a new regulation which requires that all essays and written addresses for public occasions shall be submitted to the Censorship in advance, and receive its approval. This requirement was complied with here; but one of the young ladies, in order to round out a paragraph and give additional force to her line of thought, unwisely added a sentence to the copy which she read in public, in glorification of the Cross. This was at once reported to the local government, probably by the Censor himself, who was present, as having a political significance, and as meaning that the Cross was to triumph over the Crescent, and all that. So there was a breeze! The authorities said: "We have always had confidence in these American schools that they were free from political intrigue, but now it is manifest that they must be watched." But a presentation of the offending document to the Governor-General, with the assurance that the change was made by the writer without the knowledge of any one else, quieted the official alarm; yet it was a little embarrassing to those who had scented incipient revolution! The delicacy of the political situation can be judged by the fact that an innocent sentence uttered by a young girl can produce such a disturbance.

There are two Turkish schools here of recent date and of high grade, one military and the other civil. The latter is a so-called college. Each has recently held its Commencement, to which I had a special invitation. The exercises are preceded by coffee and sherbet, and smoking is kept up all the way through. The exercises consist chiefly of a brief examination of a single pupil in each one of the studies pursued. The pupil stands on a platform with his teacher, and

recites something which has been carefully prepared, as an illustration of the teaching in each department. Nearly all the teachers are from Constantinople. At the close two or three boys give addresses in praise of the Sultan and the local government, and thanking the guests for their attendance; diplomas and prizes are distributed, a final cup of coffee is given, and the audience disperses. The whole lasts about two hours.

At the Turkish College Commencement the other day the teacher of physics proposed to examine his class in electricity, and as they have no apparatus they borrowed a part of ours. This exercise was reserved to the last, so as to give a little *éclat* to the whole by a few experiments. Just at the time when it was to come off, however, a severe thunderstorm — a very rare thing for this season of the year — gathered, and seemed almost to centre about the College, so that the Pashas, civil and military, protested against the manufacture of any more electricity; so the experiments were omitted.

The Armenian schools are also making progress. Their common schools are superior to the Turkish common schools. In the leading towns they have opened schools for girls. Even the Turks are preparing to open a Girls' School here. So we see that while education is not developing as rapidly as we desire, there is still steady advance.

Letters from the Missions.

Hong Kong Mission.

FAITHFUL LABORERS.

MR. AND MRS. TAYLOR are at Canton, specially engaged in the study of the language, Mr. Taylor overlooking, in the meantime, as well as he can, the work at the out-stations.

“At San Ning,” he writes, “a good and encouraging work is being done by the native mission. The most interesting seems to be the individual work. Regular preaching on market-days and Sundays, together with distribution of medicine, must before long make a favorable impression on the people; but I expect more direct and lasting good from the personal work which these brethren are doing. They have been in America and imbibed somewhat of the American spirit and method. In the first place they have made their rooms attractive, without overdoing it. Scrolls with Scripture texts adorn the walls. Pictures, such as those often used in American Sunday-schools to illustrate the lessons, are hung here and there. These of themselves are contin-

ually calling forth explanations for every newcomer. In this way opportunities for personal conversation are introduced naturally and without effort.

“Again, the regular evening prayers of the brethren are valuable means of spreading the gospel, as well as helpful means of grace. It is the practice to invite those who give evidence of genuine interest to attend these evening prayers, and it not infrequently happens that four or five or a half-dozen will meet with the brethren at their evening devotions. They draw round the table with the open Bible; a chapter is read, each one reading a verse. Explanation follows the reading of the verse, sometimes brief, sometimes more extended. At all the readings that I have attended a most devout spirit has prevailed throughout. The prayer at the close has always seemed to me full of true supplication and praise, and well calculated to help the heathen present as well as the Christians.”

At Kwong Hoi the outlook is not so favorable, the people standing aloof from the preacher, though he is a faithful man.

The chapel which is occupied is not attractive and some changes need to be made. At Hoi In Koi there is a better state of affairs than at Kwong Hoi. Mr. Taylor says:—

“In fact I was quite encouraged with my visit there. The preacher from Kwong Hoi accompanied me to this place, and in the evening we all three preached the gospel to a very full chapel. The congregation was very attentive and friendly, and lingered long at the close to ask questions and turn over again some of the views that had been presented. During our visit to this station we baptized two women.”

Mr. Taylor refers to several Chinese he had met who had been in America, and who give promise of being efficient laborers in evangelical work in their native land.

Foochow Mission.

THE CHANGE AT SHARP PEAK.

MR. PEET wrote from Foochow, July 26:—

“The readers of the *Missionary Herald* will perhaps remember of having read of Sharp Peak village, situated at the mouth of the river Min, and that not very many years ago it was the home of pirates and the scene of many conflicts with the native authorities. Now things are changed. The preaching of the gospel of peace has already produced wonderful results. And a thing for which we should be exceedingly thankful is that the authorities themselves are willing to acknowledge that this change for the better is due to the influence of the foreign religion. To-day has witnessed the dedication of our new chapel, which stands in the heart of the village, directly opposite the Ancestral Hall.

“It is a noteworthy fact that the land for the building was purchased and cleared and the work of construction engaged in without the slightest objection from the owners of the Hall. The Chinese are exceedingly superstitious, and we might have expected opposition on the ground

that the bad influences emanating from a foreign house of worship would materially decrease the efficacy of ancestral worship. The villagers have thus given a tacit consent to the erection of our chapel in the midst of them, and we may well rejoice and give thanks to God. The dedicatory exercises were interesting and impressive. The audience-room was well filled, a large proportion of those present being unbelievers who, impelled by curiosity, had dropped in to see what was going on. It is to be hoped that the earnest words spoken may have turned some of the careless listeners into anxious and earnest inquirers. Representatives of the English and Methodist missions took part in the services, and after they were over firecrackers were set off, this being the Chinese way of expressing joy.

“Dr. Kinnear has just instituted dispensary work in the village, and this promises well. We pray for the Christian work in Sharp Peak village, that it may receive a fresh impulse, and that the church membership of twenty may be rapidly increased by the addition of those who shall seek the Lord with all their hearts.”

North China Mission.

THE NATIVE LABORERS.

THE annual meeting of the North China Mission was held at Tientsin, and cheering reports were there presented of the work of the past year. Dr. Porter, of Pang-Chuang, writes that the meetings with the native brethren were more than usually pleasant and valuable. He says:

“We are reaping the slowly ripening fruit of many years' growth. The young men graduates of the Theological School who have gone out to their work are showing a purpose and a success in effort which is, as it should be, full of promise. They naturally assume the first place in the meetings if they come to report, as they did this year. The topics which are on the program for discussion find in them fitting debaters, and we no longer have to suggest lines of discussion to the speak-

ers. The reports from the several out-stations by these pastors and teachers were exceedingly interesting. They have come fresh from their first successes in gathering in men. One had to tell us of thirty-five baptized on a single day, and another to speak of twenty-four whom the year had seen enter his little flock. The most interesting discussion was on the subject of 'Foot-binding.' An essay on this theme by Jen Hsueh Hai was replete with good sense and good fun, and opened the way for a very practicable effort to enlist the church members in the crusade which the women of the church of China must consent to enter on. Here in Shantung we have laid little stress on the subject. We do not first seek to upturn and then renovate, believing that the proper way is to have the hearts of people righted and then the needed reforms will certainly follow.

"Our first Sunday evening was made pleasant, and memorable as well, by the presence of the Methodist Bishop Goodsell, who was *en route* to attend the annual meeting of their society at Peking."

PANG-CHUANG STATION.

Dr. Porter writes also of the abundance of work at this station:—

"We have some sixty probationers who will ere long be added to our numbers, we sincerely hope. We have also our own occasions of glad anticipation of expansion. Our quarterly meeting, held a week ago on Sunday, was fairly well attended. It came directly at the close of the wheat harvest. The crop, while not so large as had been hoped for, was fairly good. Even the flooded acres of last summer have given a little crop to the diligent toilers. Nearly all our several little out-stations were represented. In the afternoon, after the morning communion service, sixteen helpers and evangelists told of the work they had been doing since the Chinese New Year. It is still the story of larger numbers of listeners and more who are willing to think of this as the true doctrine. We could employ with good result twice as many workers, and we

would do so if we could only induce the church members to give more freely than they do. They can give their time, and they can learn to send out men to do the preaching which they cannot do themselves."

OUT-STATIONS OF PANG-CHUANG.

Of some of these out-stations which Mr. A. H. Smith visited in April last he writes:—

"The condition of things at Ho Chia T'un is better than for some time past, and the little school is full—nineteen scholars—though I tried to keep it down to sixteen, all that a teacher can take care of to advantage. I received three women on probation there, and several others are in prospect. One of these is an elderly woman, who has all her life been a zealous 'practicer of virtue.' On the second of the second moon it is their local custom to burn incense to a goddess unknown here, called 'Hua-ku,' whose function it is supposed to be to take care of the cotton crop. All the family cotton (in the shape of cotton wool) is got out and aired under the patronage of this goddess, to whom incense is then burned. On that day, however, a brisk wind was blowing and the incense ignited the old lady's cleaned cotton, which all took fire and was totally destroyed. She was very angry at this, reviled her lifelong patroness as a 'tumblebug,' declared that she herself would give up this worship which did no good, and enter the 'Jesus church.' Up to the present time she has been regular in her attendance and has begun to learn in the elementary Christian books with the other women.

"At Kao T'ang the condition of things is much as last year, only there are more inquirers than then, and most of those whom we had then we still have. Three women church members, who spent a month with the women last year, have just been there again, and had about thirty women under their instruction for a longer or shorter period. Of these a good many have read through one or more of the elementary books and have a fair idea of

what Christianity is. Several of them gave up their kitchen and other gods, and the women came back laden with trophies of this sort, which are valuable as proofs of sincerity.

“There are now two regular meetings in the Kao T'ang district on Sundays which are attended by a goodly number of people. More of the men seem to be able to read than is generally the case with our inquirers here. Several of them wish to come here to study, and I have invited two to do so who have shown themselves specially in earnest in helping to preach to others. One of these is a man who has given up a good medical practice in the vaccination line, even selling his donkey, that he might have more leisure to go about with our helpers. When we first saw him all the helpers thought that he was a ‘dead beat,’ in search of a place, but upon a year's trial he gives promise of being one of the best leaders of others we have had. Not long ago he had a copy of the Ten Commandments in his house, printed with a figured border. When he was absent a woman from the same village came to the house and wanted to borrow the ‘charm’ which she had heard of his having. Some one let her have it, and she took it home, *burned it, and drank the water in which the ashes had been steeped*, so as to cure a lame limb. Yet after all she had to admit that it was no more efficacious than the ‘charms’ of other religions!”

DISQUIETING RUMORS.

Mr. Perkins, of Lin Ching, refers, as do many correspondents from China, to the singular facility with which reports of impending disasters find credence among the people. Writing, July 9, from Lin Ching, he says:—

“Our station, though the nearest of the North China stations of the Board to the region of the recent riots, appears to be a long distance from any present danger. To be sure rumors have filled the air, but thus far they have come chiefly from the north. The attack on the Czarowitz, in Japan, started rumors all over

North China of a war between China and Russia. In the midst of this, runners from the yamen came to enumerate the foreigners here and this completed the proof that we were all to be expelled. An inquirer, coming in from an outside village, told us that he was informed that the foreigners had all left the place. Such straws as these show how easily the slightest rumors grow into accepted statements, especially if the subject of remark be the foreigner, whose business here is so little understood. Thus far, while there has been plenty of indifference, there has appeared to be very little hostility to us, and I hope that what there is may be on the wane. However, it would hardly seem probable that Christianity, with the deep changes which it involves, is to be set up in China without many struggles and convulsions, in which case the stormy days still lie in the future. And it is to be hoped that the memory of recent events in China and in the United States will not have passed away without the introduction of such laws in the United States as shall secure to the citizens of all countries, including China, at the hand of the federal government, that full degree of justice that we Americans expect to receive from the Chinese federal government.”

Micronesian Mission.

TOUR OF THE MARSHALL ISLANDS.

As promised in our last number we give here Dr. Pease's account of the tour made by the *Morning Star* through the Marshall group. As is well known, the Training School for the Marshall Islands is on Kusaie. Dr. Pease reports that the work of the school during the year has been carried on with a fair measure of success. The students were faithful and did good work. The Marshall group is usually visited in the autumn, but this year it was necessary for various reasons that the *Star* should make the tour in the winter. Sailing from Kusaie, January 21, Jaluij, the first of the Marshall group, was reached in eleven days. This island is

the headquarters of the German authorities, and here resides a "Commissioner" who has full authority from the German government. On paying his respects to the "Kommissar," this officer, Dr. Pease says, "at once introduced the beer and tobacco questions, and intimated that he had been instructing the natives therein, urging the importance of conforming my own teachings to his. This gave me opportunity to express my own views on the subject, which I did to the best of my ability." The following is Dr. Pease's account of the churches and islands visited:—

FROM JALUIJ TO EBON.

"The Jaluij church seems to be making a good fight against the vices and evils which in these seas seem to accompany foreigners as inevitably as their shadows. I do not think that the advocates of beer and tobacco have as yet succeeded in drawing many away from the Christian community. The church has held its own in point of numbers and has grown in strength, I believe. I found here a lively demand for the Hymn and Tune books, of which I had an edition of nearly 300. All would have been bought at this island had I not suddenly suspended the sale, reserving only sixty for all the other islands. I shall require an edition of at least 1,000 for my next tour. I look upon this as a most favorable indication.

"At Namerik we had our usual experience in getting ashore over the wide, half-submerged reef. We held services, observed the communion, and Jeremaia married some couples and baptized others, while I administered medicine to all comers. The church here has neither gained nor lost. Lanio, whom we sent to the island last, started off well, but his health is not good and he soon became tired. We relieved him and left another man who needs further instruction, but who was willing to fill the gap as best he could for a year. We got back on board the *Star* some time in the night and sailed for Ebon.

"At Ebon church matters are going

on prosperously, with a good increase of membership. Hairam, the pastor, is badly disabled physically, so that it is hard for him to articulate distinctly, but he keeps faithfully at work. The schools have been very prosperous during the year. Hairam, Jeremaia, and myself formed ourselves into a council to settle an old feud between Rev. Andru, the Ailinglaplap pastor, and Letokwa, a chief, young, but most influential in the Ralik range. We arranged the business, and a few weeks later on, bringing the parties face to face, all our work was ratified. Owing to our not visiting this island last year, evil influences had been at work in opposition to our Kusaiean schools. Several Christian people had agreed together to keep their children at home, and it seemed we were to have trouble in getting more scholars from Ebon. This gave me a subject for which I readily found a text, and at the usual *Morning Star* meeting I delivered a very plain and practical discourse on the points involved. Some of the good people seemed to see a new light, and hung their heads. I think I was understood, for we encountered no farther opposition, and all our scholars reëmbarked, except one who remained to look out for the girl to whom he is engaged. I did not blame him. The preacher, Lanien, whose sad defection a few years since caused us so much grief, was restored to the fold, and I have decided to take him to Kusaie, to help me during the ensuing year. I also wish to be sure of the genuineness of his repentance, and that his wife, who is wholly untaught, may have some benefit from our school."

FROM AILINGLAPLAP TO MEJURO.

In order to leave Mr. Walkup among the Gilbert Islands, the *Star* sailed for Butaritari, and was absent two weeks from the Marshall group. Returning she reached Ailinglaplap, of which place Dr. Pease says:—

"The pastor, Andru, was absent, but we held our meetings, and tried to do the work by the aid of Emily, Andru's wife, and the deacons. The church has

had some singular fluctuations during the year, but has made reasonable progress notwithstanding. The schools have not been kept up so well as the preaching, as Andru is no scholar, and the teacher whom we left to help him two years ago (Lailemon) failed us after a while.

“From Ailinglaplap we could only ‘fetch’ Mille, where we anchored just before dark, Saturday P.M., after a very rough passage. We remained in Mille lagoon over the Sabbath, the *Star* tugging at both her anchors, it being too tempestuous to communicate with the shore.

“Monday A.M. we got out of Mille lagoon and made a quick passage to Malwonlap. Never fear but the old *Star* will go if you give her a gale of wind a little ‘abaft the beam,’ or send a hurricane in her wake. In such a case she lunges through the water like a column of scared elephants through a cane-brake. Bil was at Malwonlap, busy and *hungry*. A gale of wind a short time before had destroyed the breadfruit and there was a famine in the land. Mourjie, the high chief here, not yet a believer, sent me a letter asking that Bil might remain as his teacher ‘for ever.’ We observed the Lord’s Supper, admitted a dozen or so to the church, with the usual marrying, and baptism of children. Here, as at other islands, many natives who were ready to join the church, or wished to be married, live on islets somewhat remote from the stations and could not come to the station owing to the rough condition of the lagoon. This lagoon is so large that all Boston and all the ships owned in the United States could be hidden away in it and not be visible at the station.

“Leaving this island with a fair wind or gale, we sailed for Mejuro, which we reached after one of the most uncomfortable days and nights I ever spent. Here, as in a majority of the islands, we have to land on a lee shore, but the surf in Mejuro is something formidable to a landsman. Oh, how I wished that I had the American Board Foreign Committee to go ashore with me and inspect

the work! The wind sweeps over twenty miles of clear water in the lagoon and the ‘sea builds’ in a little while surprisingly. Larenum is the teacher here, and he has collected a small company of believers. Pastor Raijok from Arno came over some months ago and organized a small church. A number more wish to be admitted, but instead of doing that now, we ordained Larenum and left him to do it later. We left Lokjirak (pronounced *lucky jerark*) and Nirbar to aid in the teaching. There is a wide-open door of opportunity here, and we rejoice to be able to enter it. Mejuro is the key of the devil’s position in the Marshall group—his central fortress. Could we have made our tour in the fall, we should have had a good man also for the other end of the island. Now they must wait another year.”

THROUGH THE GROUP.

“From Mejuro to Arno is only a few miles, but it took us two days. We did not dare to enter the lagoon with our disabled vessel, fearing it would take us too long to get out again, but did our work from the outside. Nabue is married. He and Raijok have worked well and were able to show good results. A year or more ago the measles were brought to the islands by the foreigners, and the evil-minded ones asserted that it was in consequence of allowing the Christian religion to be introduced. Some of the church members were deceived by the false cry and fell away. But this is over and all goes well now. Arno is hungry too, owing to destruction caused by recent gales.

“Having finished with the old teachers we had to locate Tomas, whom we had ordained in Mejuro. Leaving his family and goods with Raijok, we coasted along the island some eight or ten miles and then went ashore. After landing we had a three or four mile walk to the chief’s house, where we made satisfactory arrangements for support and dwelling-house and church. Tomas’s father and mother live not far away. All this work we did after dark.

“Our next island was Mille. This time we proceeded directly to our old anchorage. Canoes here *did* venture off, though not from the other islets. Joseph and Loktop were both living at the station. The reaction toward heathenism, of which we heard last year, seems to have subsided, and of late the church has increased its membership. Pastor Joseph seems in much better spirits than his last year’s letter indicated. There too recent gales have destroyed the breadfruit and the people were hungry.

“From Mille back to Jaluij to leave Jeremaia and get our scholars. We made but a short stay, made our adieu to the ‘Kommissar,’ who expects to be relieved in May, took Andru on board to be left at Ailinglaplap, and then squared away for Namu. We could not enter this lagoon owing to our feeble engine, so we got under the lee of the island off the mission station, and did our work as best we could. Nierik, of whom we did not expect much, has succeeded in collecting a company of about forty believers, who are now organized into a church. There I did what I’ve never done before while touring in Micronesia: I remained on the *Star*, and sent Andru and Lanien ashore to do the work. While they were thus busy, Nierik came off, and I arranged the salary, books, and medicines for the year. At Namu also the high waves prevented people who wished to unite with the church from coming from distant islets. We next landed Rev. Andru on the back side of Ailinglaplap, whence we sailed for Lae and Ujae.

“I had never been on Lae. As the lagoon is only entered by small craft, we took the boat and beat up to the upper end of the lagoon, where we descried a church. About a hundred people live on this island. We took away nearly half of them to go to Ujae to participate in the services to be held there. At Ujae is good anchorage in the lagoon near the station, and the exercises on shore were very interesting. Fifty-one were admitted to the church, twenty-one of whom were

from Lae. More yet were married. We have been here only two years. Evidently Lailiro has done good work. He is a very quiet, unassuming person, and very faithful. I had partly promised to take him to school this year, but had no one to take his place, and so he remains a while longer. Here too there had been severe gales, so much so that many thought the last day had come and were stirred up to repentance. Of course the breadfruit was all destroyed. From Ujae we joyfully squared away for Kusaie and home.”

Dr. Pease concludes his letter by saying that the winter is entirely unsuitable for cruising in the Marshall group, and that if any one of the gales which passed over that region had struck the *Star* serious damage might have been done. “It would seem that we were running about between the tempests, the Lord mercifully caring for us and ours.” Dr. Pease calls most vigorously for reinforcements to work among the Marshall Islands, where the results seem so hopeful and the people so ready to learn of the Word.

East Central African Mission.

KAMBINI.

MISS JONES and Mr. and Mrs. Bennett in the early spring went to Natal, Miss Jones returning to Kambini April 25 accompanied by Mr Wilcox. With her came also two Zulu young women from the Inanda Seminary, to aid in the work and to remain until the other missionaries returned. Of these young Zulus Miss Jones writes:—

“They are proving quite helpful in many ways. As soon as they know a little more about the language, I shall begin a kraal school and put one there. I began teaching May 1, and have thirty pupils enrolled. The majority come from the kraals, and are beginning to show a more earnest spirit about their work as well as for study.

“I met a warm welcome on my return from both children and grown people.

They brought presents of chickens, oranges, bananas, peanuts, sugarcane, and corn. They said they had been suffering a great deal and some had died, because we were not here to give them medicine. I was glad myself to be with them again. During our absence the young people who think they are Christians held service every Sabbath in the chapel."

West Central African Mission.

BAILUNDU STATION.

MAILS received from this mission report the holding of the annual meeting at Kamondongo, on May 23 to 26, at which representatives were present from all the interior stations. We give here some brief extracts from the reports of the several stations.

At Bailundu the schools have been maintained with interest and profit. The school at Cilume, designed for the young children at the village, has had an average attendance of about fifteen. The Girls' School at the station has had an average attendance of eighteen; and the Boys' School an average, for a large portion of the year, of thirty-three. The contributions of the church have been nearly double those of last year. The report says:—

"One of the elders of the church and several of the members have built houses at the village, and all who are willing to come are gathered in for daily worship. From forty to sixty persons thus hear the Word read daily, and often of an evening the silence is broken by the singing of Christian hymns. Is it too much to hope that we shall yet see the day when these shall have entirely taken the place of the wild howl of the heathen dance?

"Meanwhile the work in the villages has been prosecuted with new vigor, and may now be said to have passed the experimental stage. Two groups of villages have been regularly supplied by young men of the church, two going to each group. These were under the supervision of Mr. Woodside until about De-

ember 1, when Mr. Cotton took charge of that work, going out with the groups alternately. Good attendance, kindly feeling, and close attention to the message brought have been the invariable experiences of this work. After giving the work at the villages into the care of Mr. Cotton, Mr. Woodside began to hold services at the king's village. The audiences convene in the court of the prime minister, who is himself an attentive listener. Thus far the audiences have numbered about 200 adults. There is great need of some effort being made on behalf of the children of the *ombala*, but until our teaching force is strengthened we cannot hope to do much, if anything, for them. If a school similar to Mrs. Webster's at Cilume could be carried on there, much good would no doubt result. As the work is now being carried on, about 400 people hear the gospel message every week."

KAMONDONGO.

The Boys' School at this station, under the charge of Miss Bell, has been maintained for thirty-nine weeks, two sessions being held each day, one in the forenoon for the little boys from the village, the afternoon session being for those who work on the compound. For the first half of the year the average attendance was eighteen, and for the last half thirty-two. The Girls' School, under the charge of Mrs. Sanders, has had an average attendance of twenty-six, though the enrolment of pupils was much larger. Of the general work of the station Mr. Sanders says:—

"Preaching services have been held at the station twice each Sunday during the year. The only exceptions were one Sunday afternoon when the Portuguese expedition was in the country, and one or two occasions when some other service took the place of the preaching. The morning services have had an average attendance of 77; the afternoon congregations have averaged 78. The smallest attendance was 21; the largest, 180. The average attendance at each Sunday preaching

service during the first half of the year was 49; during the last half, it has been 106. It has been found that a personal invitation from a missionary, given on Saturday afternoon, often doubles the Sunday morning congregation. Hence during the last two months this has been regularly practised. The Christians have during the year gone twice each Sunday to tell the people when it was time to come to service, a duty often irksome but carried out with commendable patience.

“For about the last six weeks of the year Dr. Clowe made it his practice to visit once or twice each week at the settlement called Onambi, at that called Okandona, and also at that named Gandavila, reading a portion of Scripture, also from ‘The Story of the Gospel,’ and cultivating acquaintance with the people. Only one settlement would be visited of an afternoon. The average number of hearers above ten or twelve years of age was forty-three. Aside from what Dr. Clowe did, only occasional visits have been made.”

The Sunday-school, which was commenced in September of last year, has now an attendance of over a hundred. Evening prayers have been held, as in previous years, at the station, attended by many people from the station and often by outsiders.

CISAMBA.

Mr. Currie reports that two or three services have been held every Sunday. The Gospel of John has been gone over twice in a course of expository lectures, and also a portion of Mark. The relation of the missionary to the people has been increasingly friendly. In February last Mr. Currie wrote:—

“There are now forty names on the roll of my Boys’ School, and eleven of the lads seem to have given their hearts to Christ and take part in our prayer-meetings. As the boys have taken this action since the beginning of the New Year, I postpone further reference to the matter until a later date.

“A number of girls have from time

to time shown a desire to attend school. I felt that it was unwise longer to delay work in their behalf, and consequently have opened a Girls’ School. At this school I have had as many as twenty-one girls in attendance. When they come I try to teach them how to sew, read, and sing the hymns. It is a new department of work for me. At home I scarcely ever sewed a button on my own clothes and never professed to be a singer. In the mission field, however, I will sing and sew and scrub, to the best of my ability, if by so doing there is a hope of my being able to win people for Christ.”

A FRIENDLY CHIEF AND A FIRM CONVERT.

Under date of May 23, Mr. Currie writes:—

“A short time ago Katakolu, chief of Cipetu, gave me a young bull as a proof of his friendship. Cisukilu, of Kopoko, had promised me an ox before he was appointed to Ekovonga, but after his death I gave up hope of receiving the animal. A short time ago a messenger came from Citundu—heir and brother of Cisukilu—to say he was going to pay the ox Cisukilu had promised me, and saying that now his brother was gone he wanted to be friends with me. I told him that we should be friends; but that as Cisukilu had gone to the grave I did not want the ox.

“I was soon informed that Citundu was sick. Inquiring the cause, we were told that the spirit of Cisukilu was angry because the ox promised his friend had not been paid. If Citundu did not pay it at once, he would be soon carried to the grave. There was no longer any delay about the matter. Citundu sent for his cattle and declared he ‘would pay what his brother owed the white man whether he wanted to take it or not.’ So a fine young cow was brought to me, and there was nothing for me to do but accept it.

“I was called one night by Ngulu to see a boy who was taken with an epileptic fit. This is perhaps the most dreaded of all diseases among these people. If it

became known that the lad had taken a fit, I would have either been forced to send the boy away or close school, for the rest of the scholars would not have remained in the village with the epileptic. To send the boy away would have been most hard, for he had already begun to take part in our prayer-meetings. We therefore refrained from saying what was the matter, while I treated him for epilepsy. After a time he became very weak. His trouble was increased by an ulcerated sore throat. His friends became alarmed, for the boy could not eat. They brought him beer, but he would not drink. They called a spirit-doctor to inquire the cause of his trouble. The oracle declared that his mother — who had been sold in the Ganguella country — was grieving. He must take a load of rubber and go to redeem her. He was also given food to allay the anger of the spirit. The food he refused to eat. He also replied, 'I am a child. It is not my place to go and redeem my mother. If you bring her back, I will come and rejoice; but I will not go from Ngaña' (the missionary). They told him he would die. He replied, 'Ngaña has not yet given me up, and until he does I am not going to take any other medicine.' In two days after his throat was better and he was moving about. His friends came to visit him. He said with a smile, 'I am not yet dead. Look! am I not better?' 'Oh,' they said, 'you have taken the heart of the white man!' The truth was the lad had turned his face to Christ and was not willing to turn back.

"Our work goes on steadily. We look for a great impulse forward when the reinforcements come."

Western Turkey Mission.

DERE KEUY. — AID NEEDED.

OUR readers will recall the account of Dere Keuy given by Mr. Riggs in the *Missionary Herald* for July, page 291. Dr. Herrick, of Marsovan, reports a recent visit at Dere Keuy which he speaks

of "as an entering into other men's labors."

"It is not long since Mr. Riggs visited the place, and my visit now was expressly to examine candidates for church fellowship, and, if thought proper, in company with one of the deacons of the Vizir Keopreu church [see map on page 404], to receive persons into that church. Those mountain valleys are now a paradise of nightingales and of flowers; the birds sing all day and all night; but far above all such attractions is the evidence of the work of God's Word and Spirit in the hearts and lives of men. All work there hitherto has been broken and fragmentary, but the result is early seen and most cheering. The whole of Saturday was spent in the examination of candidates for church fellowship. Eighteen persons presented themselves, of whom fourteen, nine men and five women, were received. Five of these were from one house. The Sunday was a high day. We had a precious season in the early morning, lasting an hour and a half. The main service — including sermon, receiving of members, communion and baptism — occupied from shortly after eleven o'clock till half-past one; and we had another precious meeting in the evening.

"I come now to the grave part of the story. May I quote from my own address at the Board's meeting in New York? 'It is dangerous to undertake a work of limitless power of growth unless you mean to keep pace with the normal development. Bridge the English Channel, tunnel the Atlantic, but don't identify yourselves with the boundless growth of the church and kingdom of God unless you mean to keep step with his marching orders in the process of development.'

"Shall we pray that new work may not open? If it opens, and is sustained, some money must go along with our prayers. The people do take hold nobly. The day when they leaned helplessly on us is long past. They cannot sustain the work efficiently without some pecuniary help. What do we educate young men for, if they are not, in some fair measure,

to be treated like educated men? The college graduate now laboring at Dere Keyu as teacher is doing the work of preacher too — a competent man, and his salary is \$100. 'A good thing to keep him above worldly temptation.' 'Besides, living is cheap,' do you say? When I was a boy my ears often heard the remark, 'There's reason in all things.' If there is reason in this thing, it will be in not sitting too heavily on the valve. Our converted young men, college graduates, are capable of good Christian service, and ready for it; but none of them are candidates for initiation into the Franciscan or Cistercian order of monks. The Dere Keyu chapel is still a shell. There is no money granted us to assist the people in finishing the chapel or in paying the salary of their teacher. Perhaps *we* shall enter some order of begging friars, and so keep alive this flame that God has so conspicuously kindled in these valleys. We are seriously thinking of it!"

PROMISING YOUNG MEN.

Mr. and Mrs. Hubbard, as before reported, have spent several months at Tocat, but have now returned to Sivas. Mr. Hubbard writes: —

"It was quite a disappointment and grief to us to see no general awakening this winter in Tocat. Still we felt we were doing good, at least to individuals, so much that we were very reluctant to leave, though we were very hungry for warmer meetings and prayers. As we neared Sivas, on our return, we were met by a crowd of our school-children. When I asked one of the boys how they got along this winter and spring, and his face brightened up as he answered, 'First-rate! We are making progress nowadays in godliness,' I understood that it was not all cant. When I went into their school prayer-meeting and saw just the boys who last year had made us the most trouble now the most prompt to rise and offer tender, penitent prayers, I sat and cried to myself for joy, and could n't do much the first half-hour but brush away the glad tears and keep from sobbing like a child."

THE CESAREA HIGH SCHOOL.

Dr. Farnsworth is absent from Cesarea, with Mr. Jenanian, holding interesting meetings at several of the out-stations. Mr. Fowle writes from Talas, July 13: —

"Our Cesarea High School, the 'Argeus School,' held its examination on the 'glorious Fourth;' and they made the arches of the Cesarea church ring with the strains of 'The Star-spangled Banner.' The boys made a most excellent appearance, and no one of us had any reason to be ashamed of them or their work. Eight young men received their diplomas. Some of them will continue their studies at Marsovan, we hope, while others will engage in business or teaching. This school has done, and is doing, a most excellent work itself; but it is also doing a much broader work by inciting and compelling the other communities to raise the standard of their teaching in both matter and manner.

"The Armenian bishop is straining every nerve to make his schools such that the Gregorian boys shall not come to us. But in spite of his efforts about half of our boys are sons of non-Protestant parents. We have a good start of him, and we propose to keep the lead as long as possible."

Eastern Turkey Mission.

ERZROOM.

POLITICAL affairs at this city show no special change. The troops on the frontier are facing each other, and the Turkish government has armed the Koords as irregular cavalry. The Russians, on their side, have expelled from their territory one of the best preachers in the Caucasus. Mr. Macallum, under date of June 27, reported that letters from Erzingan show that there is a better state of affairs in that community. Quite a number of Gregorians are attending the meetings of the church, many of them taking part in singing and exhortation; several brethren who have been disaffected have manifested a desire for reconciliation.

Five Gregorian priests recently visited the native pastor in his home.

Mr. Macallum writes of Erzroom:—

“Our services are very well attended; in fact, at the principal preaching service the chapel is crowded, especially on the women’s side. Many Gregorians and occasionally some Turks come; and they hear powerful gospel sermons from our present preacher. We hope we shall be able to keep him, but he is called also to Van and to Tabriz. He is working very hard to put new life into our Young Men’s Christian Association, which work was much needed. He has also organized a Dorcas Society among the women, and has put a great deal of enthusiasm into it. This church has given about thirty dollars this year to Koordish missions.”

VAN.

Dr. Raynolds reports that information had come of an order for the reopening of a school at Agants which had been closed by government authority, but the vali had refused to regard these orders, and the matter had again been referred to Constantinople. Dr. Raynolds and Mr. Greene made a large number of calls upon the people during the Gregorian Easter. Of the Armenian Easter Dr. Raynolds writes:—

“It was also our regular communion Sabbath, and was rendered specially delightful by our being permitted to receive two young men to church membership. One of them is from Bashkalla and a member of our boarding school, and the other a copper-worker in the city, who seemed to take the final step that brought him into the Kingdom, in my room, a few weeks ago. Six others also applied for admission, but were advised to wait, though there were two or three of them whom I should have been glad to see admitted then. One of the applicants was a new man who seems very hopeful, but needs to be tested longer. He had been seeking to supply the felt needs of his religious nature in various ways, and was once on the point of entering a monastery, but was hindered by the

advice of a relative already a member of a monastic house who told him that if his object was to escape sin he would find that he was coming to just the place where the big sins were committed. When the changed life of a companion and the conversation of the preacher recently directed his attention to the simple teachings of the gospel, he felt that he had found what he was searching for. May the Lord establish and keep him!”

Of the outlook in Van, Mr. Allen, who is about to return to Harpoot, writing June 30, says:—

“There are open doors in every part of Eastern Turkey which if not soon entered may be closed. It seems to be the present policy of the government to restrict our efforts in the educational line. At the same time the ecclesiastics are earnest and vigilant to keep their people from leaving the national Church. To forsake the Church is loudly denounced as disloyalty to their nation. The national pride of the Armenians, with the national spirit rife among the young men; prejudice against evangelistic effort on the part of some and total indifference on the part of many; ignorance of what true religion is, even among the educated; the superstition of the common people and their blind attachment to religious rites which quiet the conscience, and above all the natural inclination of man’s heart, constitute an array of obstacles which, to human view, seems wellnigh insurmountable. But we are sure that this work is God’s, and that in his own good time these hindrances will be taken out of the way or overcome. The picture, though it has many shadows, is relieved here and there by rays of light. Evidence is not wanting that the gospel leaven is doing its work in these Oriental churches.”

MARDIN.

Mr. Dewey reports some trying experiences in connection with the weakness and coldness of one or two of the churches at the out-stations. One of them, that at Kulleth, has been disbanded because of

the apathy of most of the people. Mr. Dewey writes:—

“An attempt was recently made in Azakh to drive Miss Pratt and a native assistant out of the village, or at least to stop their work among the women. A Jacobite priest was the instigator of the movement. A brawl was made in the streets over the matter, and in the evening the house where the ladies were staying was stoned. The priest openly, and even boastingly, avowed his agency in the matter, though he professed to have had nothing to do with the assault on the

house. He also declared that he had been the cause of troubles that Mr. Andrus, Mr. Ainslie, and native helpers had had in the village in former times. Finally, hearing that complaint was likely to be made against him, he tried to smooth matters over, even offering to allow the ladies to visit the *Protestant* women unmolested! Under the circumstances they thought it best to withdraw; but complaint has been entered against the priest, and the villagers, who have for years been in terror of him, are hoping now to get rid of him.”

Notes from the Wide Field.

INDIA.

THE POWER OF CASTE WANING.—We find an article on this subject in the *Dnyanodaya* of Bombay, which refers to the fact that recently forty-two Brahman gentlemen took tea together at a social gathering in St. Mary's Convent, Poona, an act which was in violation of caste rules, and which years ago would have led to their speedy excommunication. Though the fact of this gathering was well known, as yet no definite steps have been taken for their discipline. Some of the priests have, indeed, talked of excommunication, but it is said to be so difficult to find any who have not, in secret at least, broken caste that there is little hope of enforcing the rules. It will be remembered that a certain Dr. Bhandarker not long since gave his daughter, who was a widow, in marriage, an act which is abhorrent to most Hindus. But when the Shenvi Brahmans met together to discuss the question of excommunicating the doctor, his friends came in such numbers that no one dared to propose a resolution for excommunicating him, though challenged to do so. The *Dnyanodaya* expresses surprise that no one claimed that the marriage was contrary to the Shastras though confessedly contrary to the customs of caste. If the Shastras are not in the way of marriage reform, this reform ought to be easy. The strength of the reform party is spoken of as a most significant sign of the times. The *Dnyanodaya* says: “If we mistake not, this movement of the Shenvi Brahmans will be imitated by other Brahman castes, numbers of whom are alike anxious to rid themselves of this baneful social custom.” Many Hindu papers are now speaking brave words in regard to this and other reforms. One of them, *The Mahratta*, in referring to the baptism of Mr. Joshu, the husband of the late Anandibai Joshu, uses the following strong language: Mr. Joshu “must not expect to be received with open arms by the Orthodox Hindus at feasts or other cognate affairs. The Hindu community also must not look on him as an alien, and persecute him. He has thought for himself and prefers the Christian religion. It is a matter of choice.” Hitherto in India it has not been a matter of choice; the bitterest persecution has attended conversion to Christianity. It is so still, and doubtless will be so to some extent for a long time to come. But there are signs of the growth of the spirit of toleration. Caste is waning. Should the changes of the past generation be matched by corresponding changes in the generation to come, Christianity will have free course in India.

AFRICA.

CRUELITIES ON THE CONGO. — An English Baptist missionary, Mr. Stapleton, writes of the ferocity of the Bangala tribes on the Upper Congo, among whom he and his associates are attempting missionary work. The stories he tells are ghastly, and we would gladly pass them over. But it seems impossible for Americans to apprehend the situation of affairs in Africa. Not seldom is it affirmed that the natives are living in primitive innocency, and that the evils under which they suffer arise chiefly from the intervention of foreign nations. But the horrors of life among the natives along the Congo cannot be exaggerated. Mr. Stapleton reports a fight between two villages, in which the women took part, after which the victors danced in high glee and brought in the bodies of those they had slain, presenting a sight so sickening that it was difficult for the missionaries to eat or to sleep. The conquerors cooked the bodies of their victims, and two days after a lad walked into the mission station carrying on a plantain leaf some of the flesh that had been roasted. Mr. Stapleton says: "One of the men killed at Mampoko was a slave of the chief. He had worked for us some three months, and but the evening before was engaged on the station. In the morning he is killed, and in an hour or two tossed into a grave, 'unwept, unhonored, and unsung.' The people wanted to eat him, and would have done so but his master refused to cut off his head, a necessary preliminary to the feast. Another man comes to the fight in full vigor; in twelve hours his body is cooked and eaten, whilst to burn alive a poor, sick, deserted woman is regarded as a huge joke. Yet, usually these Bangalas are merry, manly fellows, very friendly in conversation, and quite demonstrative in their affection; but when the lust of blood is upon them deeds which fill us with horror are the merest incidents of the fight to them. We are eagerly looking for the time when these passionate souls shall acknowledge the sway of the Prince of Peace and rejoicingly accept in all its fulness the glorious truth of the brotherhood of man in Him."

THE EAST AFRICAN SLAVE-TRADE. — *The Church Missionary Intelligencer* gives extracts from an important letter from a captain of one of the British naval vessels on the East Coast, with reference to the slave-trade. This officer says: "The establishment of the British Protectorate, the Imperial British East Africa Company, and the German Colony, in this region, has quite altered the aspects of the slave-trade on the Division. So far as I can obtain information during this season, no large cargoes have been attempted to run to Zanzibar or to Pemba, and the trade has resolved itself into a smuggling business in small numbers. German officers state that they know smuggling in small numbers goes on from out-of-the-way places, over which they can yet have no control, and also that a few large cargoes have possibly been run from some of the many creeks in the Lufji River — probably to Madagascar, possibly to Arabia. Smuggling probably also takes place from about Wasin Island, Kilifi River, and one or two places in the British Sphere to the north end of Pemba. . . . The direct trade to Arabia has assumed very small proportions. . . . The Germans state they will soon be able to stop any wholesale export." It is a noticeable fact that this captain refers to the fact that the slave-trade is on its last legs in view of what is to be accomplished by the Brussels Act. This, of course, must be anticipatory. This suggestion of what would be the effect of the Act is a strong argument for its ratification, which we trust may yet be accomplished both by France and the United States.

ROMAN CATHOLIC MISSIONS IN AFRICA. — *The Annuaire des Missions* for 1890, as quoted in *The Church Missionary Intelligencer*, has interesting information in regard to the Roman Catholic missions in Africa connected with the Propaganda. "In Northern and Central Africa there are 191,805 Roman Catholics, 127 stations, 191 churches, 349 priests, 197 educational institutions, 65 institutions devoted to charity. In Southern Africa there are 40,555 Roman Catholics, 97 stations, 139 churches or

chapels, 211 priests, 129 educational institutions, 32 charitable institutions. In Insular Africa (including, evidently, Madagascar) there are 166,580 Roman Catholics, 68 stations, 414 chapels or churches, 140 priests, 361 educational institutions, 37 charitable institutions. As regards Insular Africa, these numbers are far exceeded by those connected with the London Missionary Society, the Society for the Propagation of the Gospel, the Society of Friends, the Norwegian Mission, etc. In South Africa also the Protestant Missions embrace far larger numbers, and educational and industrial institutions of a far higher character."

ENGLISH CHURCH MISSIONS ON THE NIGER. — For some time past these missions have been under a cloud arising from the misconduct of some of the native preachers. The Church Missionary Society has been compelled to remove many of its agents, a very trying but necessary task, which has naturally led to a good deal of feeling among the African churches. As a result of this feeling a proposal has been started for the separation of the mission on the Delta from that on the river above the Delta, the churches in the Delta to support themselves, and thus become independent of the Church Missionary Society. Some anxiety is felt in regard to the movement, although of course every step toward self-support is welcomed. It is expected that the scheme will be carried out, and if the churches in the Delta secure good and pure men as leaders and maintain them and the Christian institutions which are already founded, no one can rejoice more heartily than will the directors of the Church Missionary Society.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Annual Meeting of the Board: With thanksgiving for the prosperous year both at home and abroad, let there be earnest prayer that the counsels of the Board may be directed by divine wisdom, so that a new impulse may be given to the work of preaching the gospel throughout the whole world.

Continued prayer for China: That commotions may cease; that a better apprehension may prevail among the people as to the spirit of those who bring them the gospel of Christ; that the lives and property of missionaries may be protected; and that the results of present disturbances may be the wider opening of the empire to the preaching of the Word. (See page 406.)

DEPARTURES.

September 9. From Vancouver, Rev. Franklin M. Chapin and wife, returning to the North China Mission; also, Rev. Charles Hartwell and wife, and Miss Ella J. Newton, returning to the Foochow Mission.

ARRIVALS IN THE UNITED STATES.

August 11. At San Francisco, Miss Florence White, Miss Ida V. Smith, and Miss Mary Poole, all of the Japan Mission.

August 29. At New York, Rev. Robert Thomson and wife, of the European Turkey Mission.

MARRIAGES.

August 11. At Harpoot, Turkey, by Rev. C. H. Wheeler, D.D., Mr. Wilmot H. Wheeler and Miss Alice Heald.

September 3. At Newton Centre, Mass., Captain George F. Garland, commander of the *Morning Star*, to Miss Sarah L. Smith, of the Micronesian Mission.

DEATH.

July 13. At Farmington, Me., Mrs. Abigail W. Munson, widow of Rev. Samuel Munson, who was murdered by the Battas of Sumatra, June 28, 1834. Mrs. Munson was born at Freeport, Me., April 23, 1807; was released from her connection with the Board in 1835, resided since then in Maine, and was eighty-four years of age at the time of her death.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Native laborers in China. (Pages 415 and 416.)
2. The out-stations of Pang-Chuang. (Page 417.)
3. How the gospel changes a community. (Page 416.)
4. The disturbances in China. (Page 406.)
5. A tour through the Marshall Islands, Micronesia. (Page 418.)
6. Items from Bailundu and Kamondongo, West Africa. (Page 422.)
7. A firm convert at Cisamba. (Page 423.)
8. Items from Eastern Turkey. (Pages 425-427.)
9. Dere Keuy, in Western Turkey. (Page 424.)

Donations Received in August.

MAINE.			
Aroostook county.			
Patten, Cong. ch. and so.	15 00		
Cumberland county.			
Portland, State-st. Cong. ch., 200;			
" E.," 50,	250 00		
Sebago Lake, Cong. ch. and so.	1 00		
Standish, Cong. ch. and so.	6 00		
Woodfords, Cong. ch. and so.	45 00	302 00	
Kennebec county.			
Winthrop, Cong. ch. and so.	20 00		
Oxford county.			
South Paris, Cong. ch. and so.	12 00		
Somerset county.			
Norridgewock, Cong. ch. and so.,			
47; A friend, 10,	57 00		
Union Conf. of Churches.			
Fryeburg, Cong. ch. and so.	15 05		
Waterford, Cong. ch. and so.	8 69	23 74	
Waldo county.			
Camden, Elm-st. Cong. ch.	25 00		
York county.			
South Berwick, Y. P. S. C. E.	11 18		
Kennebunkport, South Cong. ch.	5 00	16 18	
		470 92	
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. W. H.			
Spalter, Tr.			
Keene, Edward A. Kingsbury,	3 00		
Walpole, 1st Cong. ch. and so.	38 00	41 00	
Grafton county.			
Hanover, Rev. S. C. Bartlett, D.D.	25 00		
Orford, Cong. ch. and so.	23 35		
Orfordville, Cong. ch. and so.	4 26		
West Lebanon, Cong. ch. and so.	30 00	82 61	
Hillsboro county.			
Hollis, Cong. ch. and so.	22 50		
Hudson, Cong. ch. and so.	10 00		
Nashua, 1st Cong. ch. and so.	64 00		
New Ipswich, Cong. ch. and so.	2 93		
Peterboro, Union Evan. ch.	35 00	134 43	
Merrimac county.			
Penacook, Cong. ch. and so.	47 20		
Rockingham county.			
Epping, Cong. ch. and so., add'l,	25		
Portsmouth, Miss Hattie Lewis, 50;			
Miss Mary Plummer, 50,	100 00		
Seabrook and Hampton Falls, 1st			
Cong. ch.	5 00		
Stratham, Cong. ch. and so.	59 75	165 00	
Strafford county.			
Durham, Cong. ch. and so.	9 74		
Wolfeboro, 1st Cong. ch., 55-75;			
Inez A. Brewster, 1,	56 75	66 49	
		536 73	
VERMONT.			
Addison county.			
New Haven, Cong. ch. and so.	64 15		
Orwell, Cong. ch. and so.	20 31	84 46	
Bennington county.			
Bennington, Income of Norton Hub-			
bard scholarship for Ahmednagar			
Theo. Sem.	40 00		
Bennington Centre, A friend,	2 50		
North Bennington, Cong. ch. and so.	43 72		
Dorset, Cong. ch. and so.	42 26		
Manchester, Cong. ch. and so.	49 76	178 24	
Caledonia county.			
St. Johnsbury, Franklin Fairbanks,			
to const. Miss MARGARET D.			
HAZEN, Mrs. CORA C. HUMPH-			
REV, and JONAS BROOKS, H. M.,			
300; Rev. C. F. Morse, 20,	320 00		
Lamoille county.			
Cambridge, 1st Cong. ch.	15 00		
Stowe, Cong. ch. and so.	51 00	66 00	
Orange county.			
Strafford, Cong. ch. and so.		55 00	
Orleans county.			
Derby Line, Estate of the late Rev.			
John Fraser, by Mrs. Fraser,	25 00		
Greensboro, Cong. ch. and so.,			
23.71; Rev. S. Knowlton, 35,	58 71	83 71	
Rutland county.			
Castleton, Cong. ch. and so.	12 66		
Middletown Springs, Cong. ch. and so.	47 71		
Rutland, Cong. ch. and so.	100 00	160 37	
Washington county.			
Northfield, Cong. ch. and so.	15 80		
Waterbury, Rev. and Mrs. L. H.			
Elliot,	12 00	27 80	
Windham county.			
Wilmington, Cong. ch. and so.		6 07	
Windsor county.			
Chester, Cong. ch. and so.	8 25		
Woodstock, Cong. ch. and so.	46 71	54 96	
		1,036 61	
MASSACHUSETTS.			
Barnstable county.			
Orleans, Cong. ch. and so.	8 00		
Woods Holl, Cong. ch. and so.	11 00		
Yarmouthport, 1st Cong. ch.	50 00	69 00	
Berkshire county.			
Lee, 1st Cong. ch.	600 00		
Sheffield, Cong. ch. and so.	18 50		
Stockbridge, A lady friend,	5 00		
Williamstown, 1st Cong. ch.	80 04	703 54	
Bristol county.			
Norton, Trin. Cong. ch. and so.		6 38	
Brookfield Association.			
Spencer, From William White			
Smith Fund, income for education			
of native preachers and teachers			
in Africa,		1,463 75	
Essex county, North.			
Bradford, Cong. ch. and so.	141 27		
Haverhill, J. Flanders,	5 00		
Newburyport, Prospect-st. Cong.			
ch., to const. SARAH E. STICKNEY,			
H. M.	156 67	302 94	
Essex county, South.			
Lynn, 1st Cong. ch.	102 62		
Pigeon Cove, Cong. ch. and so.	10 00		
Salem, A deceased friend,	45 00	157 62	
Franklin co. Aux. Society. Albert			
M. Gleason, Tr.			
Deerfield, James Childs,	5 00		

Northfield, Cong. ch. and so.	53 00
South Deerfield, Cong. ch. and so.	56 70—119 70
Hampden county.	
Chicopee, 2d Cong. ch.	66 48
Feeding Hills, Cong. ch. and so.	15 00
Ludlow, Cong. ch. and so.	16 48
Monson, Cong. ch. and so.	28 35
Springfield, Mrs. A. A. Hunt, 10;	
S. C. Burnham, 5,	15 00
West Springfield, Ashley Sch. and	
Charitable Fund,	123 89
Westfield, H. Hosiand, 4; Income	
Norman T. Leonard scholarship	
for student in East. Turkey Miss.,	
55,	59 00—324 20
Hampshire county.	
Amherst, Mrs. C. M. Bryant,	10 00
Enfield, Cong. ch. and so.	40 00
Greenwich, Cong. ch.	44 00
Northampton, Edwards ch. Benevo-	
lent Society, 136.78; Thank-offer-	
ing, 50,	186 78
Plainfield, Cong. ch. and so.	28 00
South Amherst, Cong. ch. and so.	10 00
Southampton, Cong. ch. and so.	46 44
Westhampton, Cong. ch. and so.	24 23—389 45
Middlesex county.	
Auburndale, Cong. ch. and so., m. c.	53 64
Billerica, Cong. ch. and so., add'l,	6 00
Cambridge, Prospect-st. Cong. ch.	589 23
East Somerville, Mrs. Sarah M.	
Stone,	50 00
Framingham, Plymouth ch. and so.	100 00
Lexington, Hancock Cong. cb.	27 00
Lincoln, 1st Cong. ch.	122 00
Malden, A friend, to const. Mrs.	
ELEANOR F. HOWELL, H. M.	100 00
Newton Centre, 1st ch. "Tithes,"	50 00
Reading, Cong. ch. and so.	10 00
Wakefield, Cong. ch. and so.	112 13
Waverley, A friend,	10 00
Winchester, 1st Cong. ch., interest	
on legacy of D. N. Skillings,	200 00—1,430 00
Middlesex Union.	
Fitchburg, Rev. and Mrs. John	
Wood,	10 00
Pepperell, Cong. ch. and so.	29 44—39 44
Norfolk county.	
Readville, Blue Hill Evang. soc.	5 96
South Franklin, S. D. Hunt,	10 00
South Walpole, Missionary,	1 00
West Medway, 2d Cong. ch.	18 70—35 66
Old Colouy Auxiliary.	
New Bedford, North Cong. ch., for	
support of Rev. and Mrs. F. R.	
Bunker,	200 00
Plymouth county.	
Hanson, Cong. ch. and so.	7 76
Marion, Henry C. Dryer,	2 00
Rockland, Cong. cb. and so.	40 00—49 76
Suffolk county.	
Boston, Hollis Moore Memorial	
Trust, by E. K. Alden, Resid-	
uary Legatee, for Pasumalai Sem.	300 00
Revere, 1st Cong. ch.	28 25—328 25
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Douglas, Cong. ch. and so., add'l,	16 90
West Auburn, Miss Ella J. Newton,	50 00
Worcester, Plymouth Cong. cb., to	
const. J. A. TATMAN, H. M.,	
96.93; Estate of Philip L. Moen,	
500; Miss M. F. Dyer, 25,	621 93—688 83
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	4 28
Upton, Newton Gathering,	2 00
Whitinsville, Cong. ch. and so.	2,419 11—2,425 39
—, N. —,	25 00
	8,758 91
Legacies. — Brookline, Elizabeth	
Pierce,	500 00
Hyde Park, Miss Sarah Conant, by	
Henry S. Benton, Ex'r,	100 00
Ipswich, Mrs. Meriam G. Burrows,	
by Frank W. Coburn, Ex'r, in	
part,	50 00—650 00
	9,408 91

RHODE ISLAND.

Bristol, 1st Cong. ch.	55 72
Pawtucket, F. D. Morse,	10 00
Pawtuxet, Mark A. Herrick,	10 00
Providence, Beneficent Cong. ch., 250;	
Pilgrim ch., Rev. Dr. Laurie, 5;	
Union Cong. ch., of which 200 to	
const. Mr. and Mrs. JOHN WALLACE	
MCAUSLAN, H. M., 1,328.18; Pil-	
grim Cong. ch., 173.22,	1,756 40—1,832 12

CONNECTICUT.

Fairfield county.	
Bridgeport, Olivet Cong. ch. and	
Sab. sch.	7 10
Ridgefield, 1st Cong. ch.	31 32
Southport, Cong. ch. and so., to	
const. C. A. MEEKER, WILLIAM	
MITCHELL, MISS M. C. HEN-	
SHAW, H. M.	336 30
Stratford, Cong. ch., 36.50; do.,	
m. c., 10.50; Oronoque, m. c., 8,	55 00—429 72
Hartford county. W. W. Jacobs, Tr.	
Farmington, 1st Cong. ch., of which	
100 toward salary of Mr. Knapp,	200 00
Hartford, Roland Mather,	500 00
Kensington, Miss F. A. Robbins,	10 00
New Britain, 1st ch. of Christ,	275 00—985 00
Litchfield co. G. M. Woodruff, Tr.	
Ellsworth, Cong. ch. and so.	5 18
Milton, Cong. ch. and so.	10 00
Nepaug, Cong. ch. and so.	7 25
Thomaston, Cong. ch. and so.	9 35—31 78
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch., 128.02;	
A friend, 10,	138 02
Haddam, Cong. ch. and so.	17 17
Middletown, Benjamin Douglas,	25 00
Millington, Cong. ch. and so.	3 00—183 19
New Haven county.	
Branford, Cong. ch., of which 10	
from H. G. Harrison,	54 00
New Haven, Edward A. Anketell, to	
const. REV. WATSON L. PHILLIPS,	
D.D., H. M., 50; Edith Woolsey,	
for the Marathi Miss., 11; James	
M. B. Dwight, 15,	76 00
North Haven, Elisha Dickerman,	1 00
North Madison, Cong. ch. and so.	40 00—171 00
New London co. L. A. Hyde and	
H. C. Learned, Trs.	
New London, 1st ch. of Christ, m. c.	13 85
Windham county.	
Plainfield, 1st Cong. ch.	26 02
Woodstock, 1st Cong. ch.	20 11—46 13
—, Shelton J. Tomlinson,	20 00
	1,880 67

Legacies. — Madison, George M.	
Dowd, by I. Lee Scranton, Adm'r,	
225, less expenses,	220 00
	2,100 67

NEW YORK.

Albany, Miss Mabel Learned,	30 00
Barryville, Cong. ch.	3 00
Brooklyn, Clinton-ave. Cong. ch.,	
add'l, 25; A friend in do., for Mr.	
and Mrs. Kingman, 2; Central	
Cong. Sab. sch., for support of na-	
tive preachers in Madura, 36; East	
Cong. ch., 29.34,	92 34
Canaan Four Corners, Cong. ch.	15 00
DePeyster, Cong. ch.	10 45
Dunnsville, Willard G. Davis,	100 00
Eldred, Cong. ch.	14 00
Gloversville, A Presbyterian,	2 50
Newark Valley, Cong. ch.	50 65
New York, G. G. Williams, 125; "A	
Corporate member," 50; Wm. C.	
Conant, 13.50; John D. Cutter, 100;	
Z. Stiles Ely, 1,000; D. Willis	
James, 5,000,	6,288 50
Richville, 1st Cong. ch.	10 00
Riverhead, Cong. ch.	8 76
South Granville, Cong. ch.	2 00

Warsaw, Cong. ch.	10 00
West Bloomfield, Cong. ch.	30 00
Westmoreland, 1st Cong. ch.	9 00—6,676 20

PENNSYLVANIA.

Ackley Station, Cong. ch.	3 28
Lansford, Welsh Cong. ch.	10 00
Pittsburgh, 1st Cong. ch.	27 25
Tombicken, Cong. ch.	5 00—45 53

VIRGINIA.

Falls Church, Cong. ch.	24 50
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TEXAS.

Greenock, S. B. Hoisington,	10 00
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OHIO.

Birmingham, Cong. ch.	5 60
Circleville, Woman's Miss'y Soc., toward support of Rev. F. W. Woodside,	7 00
Claridon, Cong. ch., for support of Catechist, Southern India, in part,	35 00
Cleveland, Euclid-ave. Cong. ch., 72;	
Bethlehem Bohemian Cong. ch., 45.20; Irving-st. Cong. ch., 27.	144 20
Columbus, Mrs. P. L. Alcott,	200 00
Oberlin, College Mission Fund, toward support of Rev. C. A. Clark, 364.12; Mrs. E. B. Clark, 10,	374 12
Ravenna, A friend,	10 00
Rochester, Cong. ch.	4 20
Rockport, Cong. ch.	15 00
Rootstown, Two ladies of Cong. ch.	2 00
West Cleveland, Bohemian Mission ch.	8 75
Weymouth, Cong. ch.	15 82—821 69

TENNESSEE.

Knoxville, Chas. S. Balcombe,	5 00
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INDIANA.

Brazil, "A friend,"	5 00
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ILLINOIS.

Aurora, 1st Cong. ch., add'l,	22 45
Chicago, 1st Cong. ch., A friend, 300; do., Mrs. Saltonstall, 1; U. P. Cong. ch., m. c., 7.77; New Eng. Cong. ch., 500; do., E. W. Blatch- ford, special donation, 500; Warren- ave. Cong. ch., 60; "F.," 50; Edw. P. Rice, 5,	1,423 77
Crete, Rev. Samuel Porter,	1 00
Downers Grove, Cong. ch.	8 37
Farmington, A friend,	50 00
Geneva, C. H. B.	100 00
Granville, Cong. ch.	47 27
Greenville, Cong. ch.	11 30
Highland, Cong. ch.	5 00
Homewood, Martha B. Taft,	2 00
Lockport, Cong. ch.	12 20
Moline, 2d Cong. ch.	26 52
Oak Park, 1st Cong. ch., Special for Japan, 25; do., I. E. Brown, 15,	40 00
Oneida, Cong. ch.	24 60
Prospect Park, Cong. ch.	10 03
Rockford, 1st Cong. ch., add'l,	16 00
Roseville, Mr. and Mrs. L. C. Axtell,	115 00
Streator, A friend, for Mexico,	20 00
Wheaton, College ch., Rev. and Mrs. J. D. Wyckoff, A thank- offering,	25 00
—, A friend,	100 00—2,060 51
Legacies. — Chicago, Philo Carpenter, add'l,	1,000 00
	3,060 51

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Cameron, Cong. ch.	35 00
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St. Louis, Mrs. Nellie Tremayne,	25 00—111 50

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Hon. Edward D. Holton, 100,	187 60
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North Greenfield, Mrs. L. C. Foster,	2,350 00—2,950 00
	3,436 72

IOWA.

Bassett, Cong. ch., for Bible-reader, Madura,	1 95
Chickasaw, Cong. ch., for Bible- reader, Madura,	15
College Springs, Cong. ch.	5 75
Edgewood, N. G. Platt,	10 00
Glen Ellen, Cong. ch.	1 60
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Ionia, Cong. ch., for Bible-reader, Madura, 3.56; Y. P. S. C. E., for do., 4.70,	8 26
Keokuk, "In memoriam,"	10 00
Manchester, Cong. ch., 28.05; do., add'l, 8,	36 05
Mt. Pleasant, Cong. ch.	7 00
Preston, Cong. ch., m. c., 1.30; Rev. G. W. Sargent, 3,	4 30
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Sargeant's Bluffs, Cong. ch.	6 90
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Minneapolis, Two members Park-ave. Cong. ch.	7 00
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Tyler, Cong. ch.	2 45—158 43

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Chapman, Cong. ch.	7 75
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Plevna, Cong. ch.	3 75
Kansas City, 1st Cong. ch.	35 00
Wichita, Mayflower Cong. ch.	5 00—71 12

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Grafton, Cong. ch.	1 85
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York, 1st Cong. ch.	58 00—107 43

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Denver, 2d Cong. ch.	10 00
La Veta, C. N. Bissell, 25; A. M. Bissell, 25,	50 00
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Reno, 1st Cong. ch.	5 00
WASHINGTON.	
Port Gamble, Cong. ch.	9 00
SOUTH DAKOTA.	
Buffalo Gap, Cong. ch.	3 95
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Turkey, Adana, Churches at Chak- merzineu and Enzerli,	1 72—184 00
MISSION WORK FOR WOMEN.	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions, in part, For housekeeping outfit of Miss Clara L. Brown, For freight and insurance on outfit of missionaries,	9,529 57 75 00 135 03—9,739 60
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Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	5,000 00
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Wells, Y. P. S. C. E., 2d Cong. cb., for pupil in Training School, Ceylon,	25 00—30 00
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RHODE ISLAND.—Central Falls, Y. P. S. C. E., for pupil in China, Woonsocket, Y. P. S. C. E. of Globe Cong. ch.	4 90 20 00—24 90
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MISSOURI.—Kansas City, Clyde Cong. Sab. sch.	10 00
MICHIGAN.—St. Clair, Cong. Sab. sch., for student at Mardin, IOWA.—Postville, Y. P. S. C. E., for student in Turkey, Sioux City, Y. P. S. C. E., May- flower Cong. ch. Traer, Cong. Sab. sch., 4.92; Y. P. S. C. E., 3.70, MINNESOTA.—Ada, Cong. Sab. sch.	10 00 1 50 4 48 8 62—14 60
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CALIFORNIA.—De Luz, Union Sab. sch.	2 50
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OHIO.—Cincinnati, Walnut Hills Sab. sch.	10 00		
ILLINOIS.—Streator, A friend,	20 00		48 90
WASHINGTON.—Skokomish, Little Workers,	1 90		

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Machias, Rev. Chas. F. Clarke, for work of Rev. L. P. Peet,	10 40	Rev. T. S. Smith, 2.50; Gloucester, Y. P. S. C. E. of Lanesville Cong. cb., for work of Rev. R. Winsor, 27; Lexington, Han- cock Y. P. S. C. E., for work of Mrs. L. O. Lee, 23; Newton, A lady, for Sanitarium, Zulu Mission, 50; Effie M. Green's Sab. sch. class, Nonantum, for pupil of Miss E. C. Wheeler, 3; South Weymouth, A. O. Crawford, for school and teacher, Sholapur, 15; Wayland, Ladies' Benev. Sec. of Cong. ch., 2; Cong. Sab. sch., 3; both for work of Miss E. C. Wheeler; Westfield, Income Jennie Greenough Crawford Trust, for edu- cation of girls in Western Turkey Mission schools, 50; Wilkinsonville, 100, ack'd in
NEW HAMPSHIRE.—Meredith, A. S. Clough, for Bibles and Testaments for Mexico, care of Rev. J. D. Eaton,	12 00	
VERMONT.—Westminster West, Cong. Sab. sch., for support of girl in Batticotta Sem., care of W. E. Hitchcock,	12 00	
MASSACHUSETTS.—Auburndale, Cong. ch. and so., for Anatolia College for present need, 50; Boston, J. N. Denison, for pres- ent need of Anatolia College, 100; Extra Cent-a-Day band of Congregational House, for Wagolie school, 12; East Charlemont, Rev. Lyman Whiting, for school, care of		

Sept. <i>Herald</i> from Mrs. and Miss Hill, const. Rev. JOHN C. HALL, H. M.; Worcester, "Girls' Club," for work, care of Miss Harriet L. Bruce, 7,	344 50
RHODE ISLAND.— Providence, Pilgrim ch., Dr. Laurie, for Mr. Andrus' work, Mardin,	5 00
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NEW YORK.— Brooklyn, Mrs. Byron W. Clarke, for a hall for the theological department of the Doshisha, at Kyōto, Japan, to be known as "The Byron Stone-Clarke Hall," in part, 5,000; New York, Harlem Baptist ch., for student at Robert College, 6.60; Randolph, Cong. ch., for medical work of Dr. Van Allen, Madura, 10,	5,016 60
PENNSYLVANIA.— Haverford College, Mrs. M. E. Butcher, toward support of Abshalam Shirinian, Cesarea,	20 00
OHIO.— Cincinnati, James W. Sibley, for poor of Marash, care of Mrs. L. O. Lee, 15; Cleveland, Franklin-ave. Cong. ch., for work in Echigo, Japan, 21.40; Fredericksburg, 1st Cong. Sab. sch., for work of Rev. J. P. Jones, 6.35; Oberlin, Children's Mission Band, toward support of boy at Kumamoto, 4.25,	47 00
ILLINOIS.— Ridgeland, Cong. ch., for church site, Chihuahua, Mexico,	92 50
IOWA.— Des Moines, Mrs. A. Y. Rawson's Sab. sch. class in Plymouth ch., for Bible-woman, care Rev. G. E. Albrecht, Japan, 30; do., Bentley and Olmstead, for student at Ezrroom, 20.50; do., Y. P. S. C. E. of Plymouth ch., for support of Bible-reader, Jurgis Imdervy, Mardin, 35,	85 50
MINNESOTA.— Minneapolis, Plymouth Sab. sch., 60; Immanuel Mission, 10, both for Mrs. Helen D. Thom, Mardin,	70 00
KANSAS.— Wakefield, Cong. Sab. sch., toward education of Ruth S. Todd, Madura,	14 30

MEXICO.— Guadalajara, collected by Rev. John Howland, for chapel, from Danielsonville, Conn.; Miss Banks, 2; Mrs. F. E. Graves, 5; Ellen Williams, 2; Rockville, Conn., —, 25; —, 23; Albany, N. Y., Judge Learned, 25; Guadalajara, contrib., 19.16; Raymond excursionists, 115; by Rev. H. M. Bissell, 9.82 = 225.98; Hermosillo, Rec'd by Rev. M. A. Crawford for school building; Franklin, Iowa, 4.50; E. P. Flint, 10; Eng. class, 18; Mrs. A. K. Crawford, 20; J. Guzman, 5; Miss Watson, 5 = 62.50,	288 48
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer</i> . For house at Pao-ting-fu, China, 2,500; for dispensary at Madura, India, balance, 1,450, 3,950 00	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> . For Mrs. Coffing's summer touring, 50 00 For Beggars' School, care of Rev. A. Fuller, 25 50 --- 75 50	10,193 78

COLLECTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

Acknowledged in detail elsewhere,	3,108 14
Donations received in August,	55,511 77
Legacies " " "	4,820 00
	60,331 77

Total from September 1, 1890, to August 31, 1891: Donations, \$484,463.78; Legacies, \$206,458.41 = \$690,922.19.

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

CONNECTICUT.— Hartford, Pearl-st. Cong. Sab. sch.	27 16
ILLINOIS.— Canton, Y. P. S. C. E.	10 00
CALIFORNIA.— Oakland, 1st Cong. ch., by Rev. John K. McLean,	750 00
Previously acknowledged,	787 16
	4,287 39
	5,074 55

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Income on investment,	615 00
Previously acknowledged,	16,204 28
	16,819 28

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MASSACHUSETTS.

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Newton, Mr. Child,	5 00
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Winchendon, Dr. Josiah Abbott,	8 00
West Hawley, Rev. and Mrs. A. B. Peffers,	10 00 --- 141 00

CONNECTICUT.

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NEW JERSEY.

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	249 00

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA. VERMONT.— Whiting, Cong. ch. and so.	6 00
CONNECTICUT.— New Haven, Friends, by W. W. Farnum,	51 30
Previously acknowledged,	57 30
	4,441 20
	4,498 50

FOR YOUNG PEOPLE.

THE "CELESTIAL" BEGGAR.

BY REV. HARLAN P. BEACH, OF THE NORTH CHINA MISSION.

CHINA is not the land of careful statisticians. Her census-takers are ignorant of the value of social statistics, and hence a thousand questions which an enterprising foreigner wishes answered must remain unanswered. A traveler landing on Chinese shores, especially if he visits only southern cities, will be as much struck by the number and misery of the leper and beggar classes as by anything he sees. "How many are there in the whole empire, if the one province of Canton can furnish so many?" he asks. But he asks in vain. His inquiries about the life of those poor unfortunates can be more fully answered.

True leprosy is confined to the southern portion of the empire, and more lepers are to be seen near Canton than elsewhere. Attacked by the dread disease, his family forthwith drive him forth as an outcast, to dwell in filthy lazarettos with others of his kind. The dishonesty of the keepers deprives the inmates of much of their food, and hence they are forced to go to the city gates and other public places and ask alms. The sight of these wretches, portions of whose hands or feet are sloughed off, is enough to awaken pity without the usual beggar's wail.

The ordinary mendicant is well represented in the cut of a group of beggars on the next page, reproduced from a Peking photograph. Of the six figures, the blind boy on the right and the two men at the left are the oftenest seen. The old man in the centre, with a shallow basket in his lap, is one of the frequenters of gruel-kitchens connected with a few of the Buddhist temples. Thither he goes in the morning and receives his dole of thin millet gruel, after which he repairs to some crowded thoroughfare, on the side of which he kneels with basket before him appealing for cash.

The younger beggars are a public nuisance. They demand in polite language that "the practitioner of virtue, the great and venerable sir, bestow upon them one cash." If a single cash is given, — a twelfth of a cent, — the beggar falls back and asks no more. If one does not understand the custom and gives several cash, he is followed and forced by howls and cries to give more still. Sometimes a semi-respectability is gained by carrying two slips of wood attached together by a cord. The possessor takes up his station before a shop and with the clappers plays an accompaniment to a rude ditty sung in a falsetto voice. If trade is dull, the merchant allows him to sing some time before giving a cash, partly to discourage him from coming again, and partly to keep away the next beggar, who may not be musical, but will rely upon his abject, crouching attitude and doleful moans for moving his audience. Hard-hearted merchants are sometimes brought to terms in heroic fashion. The beggar will dash his head against a wall until it bleeds, and then threaten to kill himself, in which event the merchant would be held accountable for his death.

Such a life is, at best, full of suffering, but it is especially so with religious mendicants. A priest, for example, wishes money to repair his temple. He may thrust a skewer through his cheek and out of his mouth, and refuse to remove it until the money is given; or he will pierce his arm with a number of rods to



A GROUP OF BEGGARS AT PEKING.

which weights are attached, and go about begging in that condition. Near one of the temples in Peking there was, until recently, a small brick cell within which a priest was walled up. He remained there night and day for three years, when his scheme had secured the requisite funds and he was released.

Winter is naturally the foe of the beggar class. Tattered sacking only half-

covering the limbs affords but scanty protection against biting winds, and a cold morning in a large city reveals frozen corpses under porches and doorways where the poor wretches try to find a shelter from the bitter cold. But such a day is also a harvest-time for the survivors of the night. They rub their skin thoroughly with arsenic, which enables them to endure cold, and then stand with exposed limbs, howling as if nearly frozen. Cash flows in rapidly and naturally. Sometimes such a bowl as the second man from the left in the picture is carrying is filled with coals. The owner then squats over it, pulls his rags about him, and shivers as if at the point of death. All but the initiated are moved with pity.

A worse, though less common foe than winter is the law, or rather a perversion of it. A murder may be committed and the culprit cannot be found. Some one must die for the crime, and a beggar may be seized and examined in the style of the two kneeling men in the illustration of a court of justice on the next page. He is not guilty, and says so; but torture, such as the *bastinado*, kneeling on chains, being hung by the thumbs, etc., finally obliges him to confess a crime of which he is not guilty, and he is beheaded. No jury is there to protect him, but might makes right, and there is one less beggar to ask for aid.

Does not the government try to alleviate the misery of this large class? you ask. To some extent it does. A species of poor-tax is collected by the beggars themselves, in the manner already described. A headman, or king of the beggars, has them in charge, and assigns them to certain wards of the city. Sometimes shopkeepers pay him a fixed sum per annum, and he forbids his people from troubling them. So at weddings and funerals, where a horde of beggars would be an annoyance, immunity can be secured by the payment of a fee to their "king." But the population is so large and competition so sharp that the government can do but little to regulate and diminish pauperism. This is particularly true in the case of victims of the opium habit, which each year adds multitudes to the pauper class.

As has been said, Buddhism is doing a little to help the poor by opening gruel-kitchens for a few months of the year. In the south a few old and crippled beggars are provided with homes; but in general none cares for them. The late Rev. J. Crossette was the only missionary doing systematic work for this class. A home for beggars was opened in Peking, at the expense of the Episcopal Mission located there, and Mr. Crossette gave his time to the trying work. Sleeping and eating with them, wearing Chinese clothes scarcely superior to theirs, they learned in the warmth and cheer of his beggars' home something of the love of Christ which shone forth so conspicuously in their friend. When he died, they felt that the ideal saint had left them forever.

Other missionaries have done much individual work for beggars. One of our North China preachers, and in a sense, our first martyr, began life as a beggar, in childhood having been carried about half-naked to awaken sympathy on cold winter days. Another dear saint, "*Hoopoe Venerable Lady*" of Tung-cho, is a bright jewel plucked from the filth of a beggar's life, and is now one of the ornaments of our church. Christianity is ever doing its blessed work of transferring Lazarus, full of sores, from beggars' miseries to an honored seat at the Master's Banquet House of Love.



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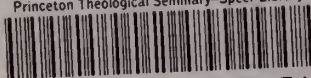
CHINESE PRISONERS BEFORE THE COURT.

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